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THE
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PRESBYTERIAN AND THEOLOGICAL
REVIEW.

NEW SERIES, No. XII.—OCTOBER, 1865.

ART. I.—DEMONIACAL POSSESSIONS OF THE NEW TESTAMENT.

By REV. SAMUEL HOPKINS, Northampton, Mass.

IF we except the somewhat doubtful case of the "woman who had a spirit of infirmity" (Luke xiii. 11-16) we have only six cases mentioned in the memoirs of our Lord of persons whose symptoms of disease are brought to our view, and out of whom he is said to have expelled demons. There were indeed an unknown multitude of this class whom he relieved of their wretchedness. But they are mentioned only in general terms—in the gross; not the least clue is given to any peculiarities of their personal condition except that they were demonized—Matt. iv. 24; viii. 16; xv. 22. Mark i. 32, 34, 39; xvi. 9. Luke vi. 18; vii. 21; viii. 2. In forming our judgment of their peculiar affliction, we are therefore necessarily confined to these six cases, and their attendant circumstances. They furnish the only matter-of-fact data upon which we can proceed while investigating this controverted subject.

The first case which we shall note is that of a man who was mute—Matt. ix. 32. Luke xi. 14. The word translated "dumb" means, rather, *deaf*, causing one to be dumb. [*Κωφοσ*, Wahl.] No peculiarity is exhibited in his case, except that he had this infirmity, and that he was demonized.

Another sufferer is described as "one demonized, blind and dumb," i.e., a blind deaf-mute—Matt. xii. 22.

Another, called in our version "a lunatic"—Matt. xvii. 15—was also a deaf-mute.—Mark ix. 17, 25. The etymology of the word used by Matthew—*σεληνιαζεται*—corresponds to that of our word "lunatic," and signifies *literally* "affected by

the moon," or "moon-struck." In use, however, the word does not mean "to be afflicted with insanity," as the word "lunatic" does, but, with epilepsy, which was then supposed to increase in violence with the increase of the moon. [Wahl, Bloomfield.] The symptoms of the case, also, decidedly indicate the same disease; for the sufferer is said to have fallen down wallowing, foaming, gnashing his teeth, and pining away; oft times falling into the fire, and oft-times into the water. He was evidently a deaf-mute, and an epileptic. He is also represented as demonized, and, which is of special importance, was recognized as such by our Lord, and in express terms.

Another, was a man in the synagogue of Capernaum who fell down in convulsions, evidently epileptic—Mark i. 26. Luke iv. 35. The word rendered "had torn"—*σπαρᾶσσειν*—"properly signifies *to tear, to lacerate*; but here, and in Luke ix. 39, it signifies *to bring on violent convulsions and spasms, such as accompany epilepsy.*" [Bloomfield, Wahl.] This man is represented as not only epileptic, but as "having a spirit of an unclean demon." He was also recognized by our Lord as demonized.

The two remaining cases are recorded in Matt. viii. 28-32. Mark v. 1-19. Luke viii. 27-39. The sufferers are described as two men "demonized;" and were recognized as such by Christ. The description given of their behavior, shows plainly that they were raving maniacs. In their cases, however, no bodily disease was manifested; whatever there might have been which was latent.

Thus, of all the individual cases on record, two were deaf-mutes, one of whom was also blind; two were epileptics, one of whom was also a deaf-mute; and two were afflicted with the worst form of insanity.

Properly speaking, epileptics are not insane. Yet, when the attacks are severe and of frequent occurrence, they invariably induce more or less of mental imbecility. In four cases out of the six, therefore, the *minds* of the demonized persons were affected. Of the epileptic, whose case is stated by Matthew and Mark, it is said, "the *child* was cured," etc.—Matt. xvii. 18; and also that he had been subject to such attacks "from childhood," [*παιδιότητι*, English translation, "of a child,"]; i.e., while yet a child and onwards—Mark ix. 21. He had therefore passed what we call the age of childhood; and was a young man, grown, or nearly grown. [On the latitude of the word *παις* which is here used, see Wahl and references; particularly Acts xx. 9, 12.] Consequently he had been epileptic for years; the fits had been of frequent occurrence,

and were certainly severe. So that we are justified, on pathological grounds, in regarding his intellect as seriously impaired.

Judging from the violence of his attack, and from his probable age, the same seems to have been the mental condition of the demoniac in the synagogue of Capernaum.

Thus it appears from the several cases cited, all our materials for judgment, that all demoniacs suffered from bodily malady ; or from bodily infirmity ; or from infirmity or malady of mind ; or from all.

It does by no means follow, however, that all persons afflicted with bodily infirmities or diseases, or even that all those afflicted with diseases, by which the mental faculties are usually weakened, were demoniacs. A person may have been blind, yet no demoniac. A person may have been deaf and dumb, yet no demoniac. A person may have been epileptic and consequently imbecile, yet no demoniac. A person may have been a demoniac, yet neither blind, nor deaf, nor epileptic, nor subject to any other bodily ailment apparent to an observer. This was true of the madmen among the tombs. Nothing of the sort appears from the description given.

In regard to the bodily affections which have been brought to view as pertaining to persons demonized, we have positive testimony that they also pertained to persons not demonized. This testimony we cite.

A man deaf and dumb was brought to our Lord to be relieved of his infirmity—Mark vii. 32-37. [On the words "had an impediment in his speech" as signifying inability to speak, or dumbness, see Bloomfield on the passage.] If we except, as we should, the words, so full of meaning, "looking up to heaven he sighed," the only means employed were, the touch and the words, "Be opened." Not the least intimation does the narrator give, either by words uttered by our Lord, or by his own words, that the man was a demoniac. Sufficient evidence exist that he was not.

Nor is it true that those who were blind were always demoniacs. The two blind men to whom our Saviour gave sight in a house—Matt. ix. 28 ; the two to whom he gave sight in the highway, xx. 30 ; the blind man of Bethsaida—Mark viii. 22 ; the man who was blind from his birth—John ix. 1 ; no one of them was called a demoniac ; and, we may add, all of them were in their right minds. Besides, we are expressly informed (Luke vii. 21) that "many that were blind" were not demonized. The evangelist, a physician too, expressly discriminates between the two classes of the afflicted ; showing that, in his opinion, to be blind was one thing, "to have an evil spirit," another.

The same distinction is also made, the same difference asserted, by the same writer and in the same sentence, between persons having *other* "infirmities and plagues" and persons having "evil spirits."

Matthew also (iv. 24) is careful to make the same discrimination between epileptics [English translation, "lunatics"] and demoniacs; and also between "sick people taken with divers diseases and torments" on the one hand, and "those who were demonized" on the other. He also makes the same distinction again; when, in one breath, he speaks of "those that were demonized" and of those "that were sick;" viii. 16. So, too, Mark distinguished from each other "all that were diseased and them that were demonized"—i. 32. When our Lord sent forth the Twelve to preach, he gave them power to do two distinct things; the one "to heal sicknesses;" the other, "to cast out demons"—Matt. x. 1, 8; Mark iii. 15. Again, (Luke iv. 40, 41) they who were "sick with divers diseases" and the "many out of whom came demons" are spoken of as different persons. The same distinction is yet again made by Luke, vi. 17, 18, and vii. 21. Thus repeatedly and carefully did "the beloved physician" take pains to state that, in his judgment, to be afflicted with bodily disease was not the same thing as to be demonized.

Indeed, so marked, so peculiar, so explicit is the language used by the sacred writers upon this subject, so uniformly and repeatedly do they place common cases of bodily malady in antithetical juxtaposition with demoniacal cases, that they seem to have been aware that the occasional coincidence of symptoms might cause the two to be confounded; and therefore to have framed their words purposely, precisely, most exactly and fittingly to prevent it.

In this connection, a particular incident claims our notice. In his commission to The Seventy, our Lord said, "Heal the sick," Luke x. 9; but not a word about relieving demoniacs. The disciples went forth. They "returned with joy, saying, 'Lord, even the demons are subject to us through thy name!'" Evidently they did not understand the *letter* of their commission as thus empowering them. They considered it as reaching only to natural diseases; and unexpectedly found themselves possessed of powers not delegated. Therefore their joy and surprise; and therefore our Lord treated their surprise as natural, and their construction of his commission as a correct one.

All of which things show that "to heal sicknesses and to cast out demons," (as it had been expressed in the *apostolic* commission,) were not synonymous. That is, natural disease

and demoniacal infliction were not synonymous. The words of exclamation upon this occasion, and such language as we have just quoted from the evangelists themselves, are perfectly inconceivable, and never could have been used by honest men, but upon the supposition that many persons who were sick were not demoniacs.

From all which it appears, that however demonized persons may have been afflicted with bodily diseases or infirmities, the mere presence of these did not constitute them demoniacs; that their being demonized was something superadded to their being sick, or in any particular impotent; that it was something beside either of these; that it was something more than either. The demonized may have been afflicted bodily; but hundreds and thousands, afflicted bodily, were not demonized. The bodily affliction and the demoniacal were not the same. Though the former may have been caused by the latter, still they were not the same.

In other words, all demoniacs were persons afflicted in some other way or ways, than by natural bodily disease or infirmities. Such is the plain import of the language employed by the memoirists of our Lord. To construe it otherwise, is to do it violence.

Let us take another stand-point. We have noticed that four out of the six cases recorded were cases of mental malady; two being cases of imbecility, immediately induced by epilepsy; and two of unmistakable insanity without apparent physical cause. If now, in all cases reported of a novel and mysterious disease, two-thirds were reported as developing insanity; and if, of the other third we knew only that the bodily disease was present, we should be justified in believing that the mental malady was present also. We might also reasonably judge that it was a characteristic of the disease. So, in the absence of all other light, we can hardly be open to the charge of presumption, or of weak logic, when we conclude that the two other of the six demoniacs whose cases are reported (the mute and the blind) were also either mentally infirm or insane. Nor could we be censured as rash, should we still further conclude from the same premise, demoniacal affection, that all others thus afflicted were either imbeciles or insane. But we have other light; and therefore are not left to inferences.

"John," said our Saviour, "came neither eating nor drinking; and they say, He hath a demon," Matt. ii. 18. *Paraphrase*: "John came forward as a teacher and prophet,

[Bloomfield.] abstemious and unsocial in his habits of life—Matt. iii. 4; Luke i, 80—and people say, He is beside himself having a demon." Our Lord's meaning is, that John being thus eccentric, people who rejected his teachings and his prophecies of the Messiah's approach and presence justified themselves by alleging his habits as evidence of a distempered mind induced by a demon. If mental aberration—and surely in this instance it could not have been bodily disease—if mental aberration was not insinuated and even charged by the phrase "he hath a demon," it could have had no force. Indeed this idea is naturally and uniformly conveyed to all who read the passage; to careful commentators and to common readers. Doddridge paraphrases it thus: "He acts like a wild distracted demoniac whom an evil spirit drives from the society of men." Lange says, I. 209, "a demon of melancholy." Indeed we believe that this interpretation is not controverted by any one; not even by those who deny the doctrine of literal demoniacal possession. But that upon which we lay stress is this: that in this instance *our Saviour* used this phrase as properly signifying a person afflicted with distemper of mind. In other words, that he plainly signified that demonized persons were of unsound mind; that mental malady of some sort was a distinctive feature of their condition; that it was a part at least of their affliction.

Again: Notice in its connections the expression of our Lord's kindred, "He is beside himself"—Mark iii. 21. [Comp. the Greek verbs in 2 Cor. v. 13.] The reason given in the thirtieth verse for our Saviour's argument and warning, viz: "Because they said, he hath an unclean spirit," seems to comprise alike the allegations of his kindred and of the scribes; the latter *concurring* with the former, but under a different form of expression. As if the scribes had said, "Not only, as you say, is he beside himself, having an unclean spirit, but he is so far beside himself that, in our opinion, he has the prince of evil spirits, the *prince* of the demons." Thus, in this case also, we find that if one was supposed to be demonized, he was also supposed, popularly, to be more or less insane. "To be beside one's self," and "to be demonized" were phrases used interchangeably; not as synonyms, but each as indicating the other. Whether the people of the day were right or wrong in their notions about demoniacal influence, this interchange of terms reveals the important fact that all persons whom they called demoniacs *were insane*, or *were considered so*.

To the captious Jews, his personal enemies, our Lord said in the temple, John vii. 14-20, "Why go ye about to kill me?"

The people, the multitude, who had no designs on his life, and who were ignorant of the plots of their rulers, were indignant at what they thought a groundless and infamous charge. "Thou hast a demon!" they exclaimed, "who goeth about to kill thee?" In other words, as the circumstances plainly show, "You are out of your senses! No sane man would have said such a thing!" [Bloomfield, Olshausen I. 449, Dodd., Scott.]

On another occasion, when not able to answer his pungent words, they had recourse to reviling, the Jews said to Christ, "Say we not well that . . . thou hast a demon?" If this expression implied that he talked like one beside himself, then it suited their evident purpose of turning the edge of his words. Otherwise, it was silly and answered no purpose. Our Saviour, understanding and accepting their words as implicating his sanity, answered accordingly; first simply denying the charge, and then adding, "but," i.e. on the contrary, "I honor my Father." As if he had said, "this is *proof* that I am not insane, for it is what no insane man, no demoniac would do. . . . Verily, verily," he continued, "I say unto you, if a man keep my saying he shall never see death." "Now," they replied, "we *know* that thou hast a demon;" meaning most obviously, "You have now said a thing so absurd, so preposterous, as is proof positive that you are beside yourself—John viii. 48-52.

Afterwards, they said again of Christ—"He hath a demon and is mad"—John x. 10, 20.; showing, beyond question, that, in their opinion, any one having a demon was of course insane; but also showing that, in their opinion, the two things, though occurring together, were different—the one effect, the other cause. Evidently, the two phrases can not, thus conjoined, have the same meaning, can not be understood as importing the same identical affliction; unless, indeed, we suppose the writer to have made use of a gross tautology—a tautology so gross as to expose himself justly to the charge of *absent-mindedness*, at the very least. [Olshausen I. 449.]

It was thus—implying insanity—that the phrase "he has a demon" was popularly used and understood. It was in this sense that *our Saviour used it, understood it, and in his replies, accepted it.* It comprehended all shades of mental malady: melancholy, as when applied to John the Baptist; imbecility, as in the case of epileptics; confusion, incongruity, and absurdity of ideas, as in the instances of its application to Christ; or raging madness, as in the case of the men among the tombs.

The facts thus developed are :

1. That all demoniacs were affected with organic infirmities, or with bodily diseases ; for where, as in the cases of the Gadarene demoniacs, bodily disease was not apparent, it was pathologically and physiologically indicated.

2. That, as many subjects of bodily afflictions were not demoniacs, the affliction of demoniacs was not that of the body only, but something more. Being sick or infirm was not the same thing as being demonized.

3. That all demoniacs were also afflicted with mental infirmity, or with some measure of insanity ; for that the two of whom no mental disorder is signified—the mute demoniac and the blind—were also afflicted with some kind of mental disease, we justly argue from the facts that all other known cases *were*, and that our Lord himself spake of demoniacal affections as uniformly involving malady of mind.

The question now arises : Was being demonized the *same* as being afflicted with mental ailment, or was it as distinct from the latter as it was from bodily ailment ?

The Jews, as we have just seen, believed it to be distinct ; just as fever is distinct from delirium. But, as the opinion of the Jews is itself no authority, we bring our enquiry to another oracle. We will not appeal to the belief of the Evangelists themselves, as authority ; nor to their infallibility as inspired writers. We prefer to meet on their own ground—not as challengers but as associate co-workers—those who deny or doubt their inspiration. We will not even claim that the Evangelists were competent judges in the case. We claim for them only that they were honest, competent, and therefore trustworthy, narrators of facts ; and upon this ground cite their testimony.

Throughout their narratives, they speak of *demons* as concerned in the afflictions of all persons—whether those brought to view or others—whom they call demonized. The words had a meaning ; and it is important that we apprehend that meaning correctly.

The two Greek words *δαιμων* and *δαιμονιον*—whence our word “demon”—are synonymous ; and are the words *almost* always employed to represent the agents—real or imaginary—in the afflictions we are considering. These words, in the Gospels, are uniformly translated “devil” in our version. Wrongly, however ; for the representation of the Bible is that there is but *one* devil—for which the Greek had a different word, *διαβολος*—while demons are represented as being innumerable. By the word “demon” was meant *an immaterial*,

intelligent being. Thus when it is said—Math. viii, 16—"they brought unto him many that were demonized," it is added—"he cast out *the spirits* by his word." As the class of demons, or spirits, usually spoken of in the New Testament are represented as being engaged in an evil work, they were evidently evil spirits. Accordingly, they are sometimes called "evil spirits;" "wicked spirits;" "unclean spirits;" "foul spirits;" i. e. depraved and malignant. It is immaterial to our purpose, to enquire whether they were supposed to be the spirits of fallen angels, or of deceased men; or, in what sense or senses the heathen Greek writers used the word; or, what *they* thought about the agency of demons.

By persons represented as demonized, by the writers whom we do cite—we use this word "demonized" instead of the circuitous phrase in our version, "possessed of a demon," because it better corresponds to the Greek—by persons represented as demonized, were meant those who were supposed to be in some way under the control, or mastery, of evil spirits. The same thing is meant by the phrases, "hath a demon;" "is vexed with a demon;" "hath an unclean spirit." The writers of our Saviour's memoirs uniformly represent that this was the case, and that to this demoniacal presence and power were to be attributed the exasperation and continuance—if not the origin—in certain individuals, of bodily and mental maladies. Waiving all questions pertaining to their official authority as sacred writers, and waiving the question whether in such representations, they only adopted the phraseology of a popular superstition; we reduce and simplify our task to the inspection of the facts presented; claiming only, as we have already said, that our witnesses are competent and reliable. Do the *facts* show, that the particular class of sufferers whose cases we are considering, were suffering merely from natural, bodily, and mental infliction, or *also* from an infliction which was preternatural; sustained, aggravated, and perpetuated by evil spirits? We repeat it—Do the *facts* show?

I. There were certain phenomena exhibited in such cases. They claim our attention.

1. Persons called demonized recognized Jesus as the Messiah of God. The epileptic of Capernaum cried out—"I know thee who thou art; the Holy one of God"—Mark i. 23; Luke iv. 33. This must, indeed, have been a mere freak of a disordered mind, and therefore to be classed with accidental occurrences; one of the many chance coincidences which occasionally take place, and upon which no inductive argument can reasonably be founded. But the two maniacs in the

country of the Gadarenes also did the same ; addressing Jesus as "Son of the Most High God,"—Matt. viii. 29 ; Mark v. 7 ; Luke viii. 28—an equivalent salutation. Also from men of disordered mind. Taken together, the facts arrest our attention, and seem to indicate that the different parties had, in common, some peculiar means of knowing the exalted character and office of our Lord. Still, we can only say, that this two-fold coincidence was remarkable.

But the like coincidences upon record accumulate. "Demons came out of *many*, crying out and saying,"—i. e. the demonized persons said—"Thou art the Christ"—i. e. the Messiah—"of God!"—Luke iv. 41. Nor was this all. "Unclean spirits"—men having unclean spirits—"whenver they saw him [*orav.* Comp. Bloomfield.] fell down before him and cried, saying, Thou art the Son of God!"—Mark iii. 11. Not in one, two, or three instances only, but commonly, universally, "whenver"—the power of speech not being impaired—demonized persons "saw" Jesus, they knew him to be the Messiah and acknowledged him as such. It should be particularly noticed that in the only instances on record in which demoniacs did *not* thus recognize our Saviour, the sufferers were deaf mutes—Matt. ix. 32 ; xii. 22 ; Mark ix. 17 ; Luke xi. 14.

Our witnesses, to be sure, do not state in express terms that these demoniacs had not seen Jesus until the times when they severally recognized him as the Messiah ; but they give us to understand so, and evidently intended that we should understand so. How, then, are we to account for the fact, *peculiar to insane demoniacs, that at first sight*, they were uniformly aware of his superhuman character and of his divine office ? By supposing of this entire and large class of persons, "that they had undoubtedly heard, in those lucid intervals which are granted to many insane persons, that Jesus, whose fame had already extended as far as Syria, was regarded as the Messiah !" [Jahn's Archæology § 195. I.] This seems like trifling ; for (1.) "the lucid intervals," supposed must not only have been "granted to many," but to all ; to a large number and without exception—a supposition beyond all reason ; (2.) the supposition does not account for their knowing him *at sight* ; and (3.) it is based upon a falsehood, for Jesus was *not* "regarded as the Messiah." Doubtless he was by a few—a very few. But did common fame, even to Syria, accord to him an office so august ? "Whom do men say that I, the Son of Man, am ?" Observe—no one of these acknowledgments by demoniacs stands on record *except before* this question. The disciples replied : "Some say, John the Baptist ; some, Elias ;

and others, Jeremiah or one of the prophets." Was he *then* regarded as the Messiah? Not a lisp of it. If he was, what did the answer mean? And what meant the next question—"but whom say ye that I am?" and the next answer—"thou art the Christ"? And what did our Saviour mean, at the close of the dialogue, by charging his disciples that they should not *tell* any one that he was the Messiah?—Matt. xvi. 13-20. And why—if he was so regarded to such an extent that all the crazy people whom he met, "had undoubtedly heard it"—why did he almost uniformly charge them "that they should not *make* him known?"—Mark i. 34; iii. 12. Luke iv. 41.

Of the supposition which we have quoted, we can only say, therefore—and we say it dispassionately—that it seems but a sad evasion; a subterfuge, without even the redeeming grace of ingenuity; an audacious contradiction to historic testimony—mendacity.

The question returns upon us, then, in all its force—How are we to account for the fact, peculiar to insane demoniacs, in distinction from those who labored under bodily disease only, that, *at first sight*, they were uniformly aware of our Lord's superhuman character and of his divine office? Had some of them worshiped him, and others reviled him, we might account for it by the various humors, the whimsical caprices, and the random volubility common to such unfortunates. But when we find them *all agreed* in acknowledging Jesus as The Holy anointed of God: when we find them agreed *in advance* of the popular voice; when, indeed, we find them thus agreed, although the popular voice, from which some of them *might* have received their impressions, was *the other way*—we have before us a rigid fact which "hath flesh and bones," not to be evaded by subterfuge, dissolved by rhetoric, or veiled by a cloud of words, but to be accounted for, if at all, honestly, rationally, and convincingly.

To suppose that the the Evangelists wrote of the doings and sayings of demons only in accommodation to the superstitions of the day—meaning by "demons," only "diseases," and by "the demonized" only "the sick"—[Jahn's Arch. §§ 194, 195.]—does not answer the purpose; and for three reasons. (1.) This is only begging the question; for the very point in hand is—whether the presence and agency of demons *was* a superstition or *was not*. (2.) The Evangelists are their own witnesses, that they did not so write; for, as we have seen, they were at special pains to inform those for whom they wrote at the time, that "demon" did *not* stand for "sickness;" nor "demonized," for "the sick." (3.) Even upon the supposition that they did

country of the Gadarenes also did the same; addressing Jesus as "Son of the Most High God,"—Matt. viii. 29; Mark v. 7; Luke viii. 28—an equivalent salutation. Also from men of disordered mind. Taken together, the facts arrest our attention, and seem to indicate that the different parties had, in common, some peculiar means of knowing the exalted character and office of our Lord. Still, we can only say, that this two-fold coincidence was remarkable.

But the like coincidences upon record accumulate. "Demons came out of *many*, crying out and saying,"—i. e. the demonized persons said—"Thou art the Christ"—i. e. the Messiah—"of God!"—Luke iv. 41. Nor was this all. "Unclean spirits"—men having unclean spirits—"whenever they saw him [*orav.* Comp. Bloomfield.] fell down before him and cried, saying, Thou art the Son of God!"—Mark iii. 11. Not in one, two, or three instances only, but commonly, universally, "whenever"—the power of speech not being impaired—demonized persons "saw" Jesus, they knew him to be the Messiah and acknowledged him as such. It should be particularly noticed that in the only instances on record in which demoniacs did *not* thus recognize our Saviour, the sufferers were deaf mutes—Matt. ix. 32; xii. 22; Mark ix. 17; Luke xi. 14.

Our witnesses, to be sure, do not state in express terms that these demoniacs had not seen Jesus until the times when they severally recognized him as the Messiah; but they give us to understand so, and evidently intended that we should understand so. How, then, are we to account for the fact, *peculiar to insane demoniacs*, that at first sight, they were uniformly aware of his superhuman character and of his divine office? By supposing of this entire and large class of persons, "that they had undoubtedly heard, in those lucid intervals which are granted to many insane persons, that Jesus, whose fame had already extended as far as Syria, was regarded as the Messiah!" [Jahn's *Archæology* § 195. I.] This seems like trifling; for (1.) "the lucid intervals," supposed must not only have been "granted to many," but to all; to a large number and without exception—a supposition beyond all reason; (2.) the supposition does not account for their knowing him *at sight*; and (3.) it is based upon a falsehood, for Jesus was *not* "regarded as the Messiah." Doubtless he was by a few—a very few. But did common fame, even to Syria, accord to him an office so august? "Whom do men say that I, the Son of Man, am?" Observe—no one of these acknowledgments by demoniacs stands on record *except before* this question. The disciples replied: "Some say, John the Baptist; some, Elias;

and others, Jeremiah or one of the prophets." Was he *then* regarded as the Messiah? Not a lisp of it. If he was, what did the answer mean? And what meant the next question—"but whom say ye that I am?" and the next answer—"thou art the Christ"? And what did our Saviour mean, at the close of the dialogue, by charging his disciples that they should not *tell* any one that he was the Messiah?—Matt. xvi. 13-20. And why—if he was so regarded to such an extent that all the crazy people whom he met, "had undoubtedly heard it"—why did he almost uniformly charge them "that they should not *make* him known?"—Mark i. 34; iii. 12. Luke iv. 41.

Of the supposition which we have quoted, we can only say, therefore—and we say it dispassionately—that it seems but a sad evasion; a subterfuge, without even the redeeming grace of ingenuity; an audacious contradiction to historic testimony—mendacity.

The question returns upon us, then, in all its force—How are we to account for the fact, peculiar to insane demoniacs, in distinction from those who labored under bodily disease only, that, *at first sight*, they were uniformly aware of our Lord's superhuman character and of his divine office? Had some of them worshiped him, and others reviled him, we might account for it by the various humors, the whimsical caprices, and the random volubility common to such unfortunates. But when we find them *all agreed* in acknowledging Jesus as The Holy anointed of God: when we find them agreed *in advance* of the popular voice; when, indeed, we find them thus agreed, although the popular voice, from which some of them *might* have received their impressions, was *the other way*—we have before us a rigid fact which "hath flesh and bones," not to be evaded by subterfuge, dissolved by rhetoric, or veiled by a cloud of words, but to be accounted for, if at all, honestly, rationally, and convincingly.

To suppose that the the Evangelists wrote of the doings and sayings of demons only in accommodation to the superstitions of the day—meaning by "demons," only "diseases," and by "the demonized" only "the sick"—[Jahn's Arch. §§ 194, 195.]—does not answer the purpose; and for three reasons. (1.) This is only begging the question; for the very point in hand is—whether the presence and agency of demons *was* a superstition or *was not*. (2.) The Evangelists are their own witnesses, that they did not so write; for, as we have seen, they were at special pains to inform those for whom they wrote at the time, that "demon" did *not* stand for "sickness;" nor "demonized," for "the sick." (3.) Even upon the supposition that they did

so write, the fact which they state, that these persons so recognized our Saviour, and all of them, and at first sight, is untouched.

We would meet the matter front to front, and therefore say—That fact transpired by natural means, or by supernatural. This is self-evident. Natural means are out of question; for, none are ever hinted at by our witnesses, and none have been, or can be, surmised adequate to the phenomenon. The other alternative alone remains; and therefore we are hedged up to the conclusion that the means must have been preternatural. These men must have made their remarkable confessions by a preternatural influence common to them all; under some intelligent impulse, foreign to themselves, which controlled their minds and shaped their utterance. But two other cases are on record of persons who, at first sight and with no other natural means of information, recognized the Messiah in Jesus; and they were clearly indebted to preternatural aid—Simeon, and Anna the prophetess. Even John the Baptist, his kinsman and forerunner did not know him to be the Messiah otherwise.

By preternatural means, we designate an agency out of the range of the natural senses; an immaterial, or spirit agency. In this case, the agency must have been that of *evil* spirits; for their character is shown by the wretched condition of their victims. We therefore take the language of the Evangelists in the literal sense, and are compelled to do so. Evil spirits, controlling the minds and bodily organs of men, and themselves knowing Jesus to be the Messiah, through their victims gave utterance to their own homage, fears, and abject prayers. Thus the fact in hand is adequately accounted for; and at the same time the solution of the mystery simplifies and makes intelligible all the peculiar phraseology of the Sacred Writers in connection with the general subject.

2. We notice one other remarkable occurrence—the strange fury developed in the herd of swine as soon as the Gadarene demoniacs had been restored to their right minds. These men, or one of them, said that they were under the mastery of a legion of demons; “legion” being a word “often used by the Jews to denote a great number,” [Bloomfield.] On the supposition that this was mere hallucination, how can we account for this one fact that, in perfect correspondence with the prayer of the demoniacs, their restoration was immediately followed by the wild terror of “about two thousand” brutes? Can rationalism account for it? Yes. “The madmen themselves impetuously attacked the herd of swine, and drove them

down the steep into Lake Gennesaret." [Jahn's Arch. § 195 I.] "When they had imagined the thought of gratifying the evil spirits, by which they imagined themselves to be possessed, with the destruction of the swine, they would without much difficulty drive them off the precipice. They invested [!] the herd on each side and thus drove them before them." [Lardner's Works, I. 474.] And this is the best which rationalistic interpretation can do! Two men "*invested*" two thousand swine! Two men—one on one "*side*" of so great an herd and one on the other—"drove them *before* them," and all in one direction! Two men "*drove*" two thousand animals, proverbially perverse, down a plunging steep, into a flood, contrary to the most desperate instinct of animal life! Two men, cured of insanity, acted more insanely than before! The explanation stranger than the thing explained! The explanation needing explanation more than the thing explained! To accept the explanation, requires credulity; to accept the narrative, only faith.

If a multitude of demons—personal, intelligent, malicious—held these men under their mastery, and if they transferred it to the bodies of beasts, like themselves unclean, the phenomenon of wild and suicidal terror is at once explained. Except upon this supposition, the fact is inexplicable. Indeed, to be truly "*rational*," we must adopt the supposition, or deny the fact. The literal narrative, we do not *know* to be impossible; the rationalistic interpretation, we do. The literal narrative is coherent and lucid; the narrative with the men turned drovers; the swine, suicidal; and the demons, myths, is a riddle. What "*torment*" could even insane men have apprehended from one whom they recognized and ran to meet, as if expecting help, and whom they worshiped as the Son of God full of love and pity? What was meant by being "*tormented before the time*?" What, by "*not being sent away out of the country*?" What, by "*not being sent out into the deep, the abyss*?" *Who* prayed to go into the swine? And why? If we take the narrative literally, all these questions are easily and naturally answered. But if we deny the actual presence of demons, the several expressions of the men express *no ideas*; which the insane always have, however incoherent or absurd, and which their words always express.

Thus we find that another fact, unparalleled and otherwise inexplicable, is adequately accounted for by the presence and agency of evil spirits; and that, at the same time, its attendant mysteries are solved and made intelligible. Evil spirits, "*reserved unto judgment*," controlling the minds, and bodily or-

gans of these men, and themselves knowing Jesus to be the Messiah, gave utterance through their victims, to their own homage, fears, and abject prayers; protested against the anticipation of their appointed day of doom; and were stupidly content, not foreseeing the result, to take up their abode in swine, rather than to go away out of their own district [Comp. Dan. x. 13, 20.] or to go out into Tartarus or Gehenna. [Comp. 2 Pet. ii. 4.—word *ταρταρώσας*.] This is consistent and intelligible, however incomprehensible in some particulars.

The two phenomena which we have thus examined furnish to our minds satisfactory and conclusive evidence, even standing alone, that the particular class of sufferers called “demonized” were *properly* so called; and that they suffered not merely from bodily and mental infliction, but also from an infliction which was preternatural; sustained, aggravated and perpetuated by evil spirits.

We can not resist the conviction, that this transaction so peculiarly marked in all its particulars, was put upon record for the express purpose of meeting all doubts which might arise in captious minds about the existence and agency of evil spirits; for the purpose of putting the question at rest, so far as the recitation of really unanswerable details could do it. Certainly it is as well fitted for this as any possible collocation of words could be; for no categorical proposition, even, can be so framed in human language, that wilful scepticism can not distort it.

II. Distinct from these phenomena, although always associated with them, are *the behavior and language of our Saviour*.

In his commission to the chosen Twelve, he made a plain distinction between sickness and demons. “Heal the sick . . . cast out demons.”—Matt. x. 8.

Upon a certain occasion he compares the Jewish nation to a man from whom “an unclean spirit had gone out,” and to whom he had returned with seven others more wicked, rendering the last state worse than the first. “Even so,” he added, “shall it be also to this wicked generation.”—Matt. xii. 43–45. It is not in point here to give the meaning of this passage. Whatever was the precise significance of the comparison, and however it may have been apprehended, our Lord was certainly *understood* as adopting the doctrine of demoniacal tyranny, over the persons of individual men; for surely he could not have intended, or have been understood to imply that *diseases* walked through dry places, were restless and discontented, entered into conspiracies and herded together for a purpose.

Again, when addressed by the demoniac in the synagogue, Jesus said, "Hold thy peace and come out of him." When the young epileptic was brought to him, he said, "Thou dumb and deaf spirit, I charge thee to come out of him and enter *no more*"—was the young man never *sick* again?—"and enter no more into him." Unto another, he said, "Come out of the man thou unclean spirit." To the petition, "Suffer us to go away into the herd of swine," he answered, "Go."

Such were our Lord's language and behavior in reference to this matter; before the multitudes in whose presence and hearing he wrought this sort of work; before the Jews when foreshadowing their approaching frenzy; and even before his disciples in private.

But here we are squarely met, for the first time in our discussion, with the hypothesis that demoniacal possession, as it is called, was a mere superstition; and that our Lord only adopted the popular phraseology respecting it, to accommodate himself to the prejudices of the times. We call it "hypothesis," for it is nothing more; it has never been proved, and if we mistake not, no attempt has been made to prove it. We say that it meets us for the first time in our discussion, for it is not at all applicable to the psychological and physical phenomena which we have brought to view.

For the present, however, let us use this hypothesis as an optical instrument, and see how our Lord looks through it.

1. He looks like one taking pains to do what it was useless to do.

Certainly it was of no use to humor men's superstitions. But this he is doing, or rather so the hypothesis represents him. Yet the Jews could not have been made more susceptible to the truth, which it was Christ's great object to proclaim and propagate, by being humored in their fondness for falsehood; by being confirmed in a lie.

Nor was it of use for Christ to accommodate himself to the notions of the people, in order to facilitate cures. The power in himself was independent of their notions or their will. "Go ye and tell that fox—Behold I cast out devils and I do cures to-day and to-morrow." On the contrary it was necessary that the people should accommodate themselves to him; so far, at least, as this—that they who were capable of faith and who sought cures, should believe in his power to effect them. He wrought all his works without sifting either the dogmas or the superstitions of the masses. He required only the simplest trust in his power.

Again, the priests and the scribes and the Pharisees could

not be at all conciliated by his adaptation of himself to their opinions. They would not have hated him less, or tried less to check his influence with the common people, had he been ever so vehement in preaching that real demons made men sick and crazy. They could not have hated him more, or tried harder to lessen his influence, had he vehemently denied the doctrine.

Nor was he, nor were his biographers, "under the necessity, in order to be understood, of attaching the same meaning to the word *demons* which was attached to it by their cotemporaries." [Jahn's Arch. § 194.] If the word in our Saviour's mind signified only "diseases," as the objector supposes, he did *not* attach the same meaning to it which his cotemporaries did. And if in his mind, it signified veritable evil spirits, then the matter is settled. But again, when performing these cures, he carefully *avoided* the word. So far as our witnesses testify, his formula was, "Come out, thou unclean spirit;" never, "Come out thou demon." He was under no necessity of using the word *at all*.

So that all his talking and doing *as if* certain men and women were in the grasp of demons, was talking and doing to no purpose; an "accommodation" which availed nothing, and which he must have known would be fruitless.

2. Through this medium which we are using, our Lord appears inconsistent with himself.

Setting aside this particular sphere of his operations, *he* never stopped to inquire, "What will the Jews think, or say, or do, or how will they be affected towards me, if I do or say this or that?" He was no demagogue, catering to public opinion. He was no courtier, flattering the prejudices and craving the favor of men in power. On the contrary, he uniformly and boldly threw himself into collision with the rulers and with the masses; for the nation was one great lie, and he came to testify of the truth; a light shining in darkness, "testifying of the world that the works thereof were evil." "Ye are of your father the devil; and the works of your father ye will do." "Wo unto you, scribes and Pharisees, hypocrites! Ye devour widows' houses and for a pretense make long prayers! Ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." To *the people*—who sought to make him a king—"Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled."

This is the Jesus whom we see through the Scriptures. The Jesus whom we see through the philosopher's tube is a time-server; "accommodating himself" to the superstitious notions of the very men whom he thus upbraided; "attributing diseases to spirits or demons, so called, *merely on account of the prevailing opinions and belief.*" [Jahn's Arch. § 195.] In everything else, confronting and rebuking their hypocrisy; in this one thing talking and acting "merely" in deference to "prevailing opinions and belief!" In everything else, standing before them in the majesty of a Prophet of God; in this one thing—a sycophant!

The two portraits are unlike: the one kingly, the other servile; the one heavenly, the other earthly; the one divine, the other grovelling! They can not be portraits of the same man. Or, was Jesus double-faced?

Nor is this the only inconsistency. Looking through the medium we have extemporized, we detect also a strange incongruity of *character*.

"Jesus loved Martha and her sister and Lazarus." Lazarus died. Mary and Martha were bereaved. "Jesus wept." When one was brought to him, not demonized, not suffering with acute disease, a deaf-mute, "he sighed." In view of the coming sorrows of Jerusalem, "he wept over it." From twelve years of age, no grief passed before him, but it was his grief. In all the afflictions which met his eye, "he was afflicted." And when, from the day of his baptism to the night at Gethsemane, he was going from village to village thronged by moaning sufferers and by parents stricken through their children, witnessing the anguish of Jairus and the sobbing grief of the widow of Nain, he comprehended perfectly, as no man ever did, the suffering of each; adopted and *realized* in his own self each quivering agony in the sad panorama; "*took* their infirmities, *bare* their sicknesses." Even on the way to Calvary, to drink the cup which he had prayed in agony might pass from him, he bemoaned the impending woes of others. "Daughters of Jerusalem, weep not for me, but for yourselves and for your children!" On the cross, too, sinking under its torture, and forsaken of God, "seeing his mother and the disciple standing by whom he loved, he saith unto his mother—'Woman behold thy son!' Then saith he to the disciple, 'Behold thy mother!'" "Bearing our griefs and carrying our sorrows" to the last!

This is the Jesus whom we see through the Scriptures. The Jesus whom we see through the execrable medium we have taken in hand, is another man. *He* is talking unmeaning

words over the suffering! While the poor epileptic is wallowing in convulsions; while the horror-stricken maniac is waiting for relief—*this* Jesus is trifling! He says to one—"Thou deaf and dumb spirit," when there was no spirit there! To another—"Hold thy peace and come out of him," when there was no one to come out! To another—"Go into the herd of swine," when there were none to go! And he strictly charged multitudes of spirits that they should not make him known, when there were no spirits in the case to be charged or to make him known! Where is *this* man's sympathy for the suffering? Where is this man's affliction in their affliction? Would one pained by another's pain use senseless words about it? *This* is not Jesus of Nazareth. It is some other man.

But this is not all. The Jesus of the New Testament was the Son of God; his dearly beloved, in whom he was well pleased; the brightness of his glory; the express image of his person; in whom dwelt all the fullness of the Godhead bodily. The majesty of the Father was the drapery of his person. Its stamp was upon his brow. Its presence was felt in his words; softened and subdued, indeed, yet "beheld" and felt. The men with Saul of Tarsus saw its light; were afraid; and stood speechless. The prosecutor himself fell on the ground—subdued. Rising again, he saw no man for the glory of that light. When, on the mount, this majesty of Jesus was—as we may say—unveiled, "his face did shine as the sun, and his raiment was white as the light." A word, a look from him, and Scribes and Pharisees stole away from his presence "one by one, beginning at the eldest even unto the last." Officers sent to arrest him, overawed by his majesty brought him not; saying in excuse, "Never man spake like this man." And in the garden on that last night, two words from him [*εγω ειμι*] and the armed band "went backwark and fell to the ground." Such was his majesty.

This is the Jesus whom we see through the Scriptures. We look again, through the hypothetical medium. How dwarfed, how grotesque the man we see! Gazing upon the torturing spasms of a prostrate epileptic; looking coolly upon the horror and despair which gleam in the face of a frenzied madman—talking to imaginary demons! pretending to send them into swine! Talking to demons who he *knew* were not there, and *playing make-believe* send them—like a child! Contriving to make two thousand brutes antic and frantic, unto death! Acting a farce over the most affecting forms of human misery! In short—a buffoon! And all, to accommodate him—

self to the notions, all to tickle the fancies, of superstitious and unbelieving Jews!

Is this shocking? So be it! The irreverence, the blasphemy we may call it, attaches not to us who look, but to those through whose hypothesis we look; to the instrument which produces the distortion and the lie.

Is this portrait shocking? Only as a libel upon mankind at large; for the actor whom we have been viewing is not our Jesus, but another man. Yet not a man—a caricature. A libel, we say, upon mankind; for the veriest ruffians, the most abandoned women, in the kennels of vice, never trifle and become jocose over one stricken and writhing under the hand of God.

We return to our own Jesus; the man of sorrows, yet walking through Judea with the port of a king: dignity in his words, majesty in his look: To our own Jesus; who could win by love, who could overpower with awe: To our own Jesus; "who cast out the spirits with a word." It is useless to deny the fact: our Saviour taught by his words and by his deeds, that evil spirits did torment men by holding their bodies in subjection to infirmity and disease; by holding their minds in subjection to the most cruel of sufferings. He plainly and repeatedly sanctioned the popular belief. Upon the minds of earwitnesses and eyewitnesses, *he left the impression and meant to leave it, that the doctrine was true*. Upon several occasions, certainly, he did it; upon many occasions, without doubt. In other words, he *taught* the doctrine. He could not have taught it, so far as we can see, more plainly, more authoritatively, more effectually.

But upon the hypothesis which we have used and now cast aside in disgust, if this doctrine was a mere superstition, Jesus taught *one* falsehood at least. Perhaps, then, a score. For aught we know, taught *only* falsehood. Where, then, is our Great Teacher? "They have taken away our Lord and we know not where they have laid him!"

But more than this. Granting even, that the truthfulness and common honesty of Jesus were yet untouched, what is he as a *Saviour* if thus shorn of power—of *proven* power—over the world of spirits? We are not of the Sadducees who say that "there is neither angel nor spirit." We well know that "we wrestle against principalities, against powers, against the ruler of the darkness of this world, against wicked spirits in high places." [Eph. vi: 12. *τα πνευματικα της πονηριας*, Wahl. in verb. *πνευματικος* 4. Bloomfield.] Is Jesus competent to carry us safely through *this* contest? through unknown, unseen, busy, subtle foes to complete salvation?

Through his life, he not only affirmed, but demonstrated his love; a friend to the afflicted and broken-hearted, to the publican, to the sinner, to the harlot; "giving his flesh for the life of the world;" "tasting death for every man," "the just for the unjust, that he might bring us to God." Plenitude, perfectness of love! But, in a Saviour we look for more; for one "mighty to save." To meet this reasonable expectation, he not only said that "all power is given unto him in heaven and in earth," but he demonstrated it; so far, at least, as concerned this world. Adapting himself to our capacities, he gave practical illustrations of his power: Of his power over nature—stilling the tempest, walking on the sea, blighting the fig-tree; over providence—supplying abundance for thousands from a handful of food, bringing tribute-money from the sea and a wondrous draught to toil-worn fishermen; over men and women—winning them by his love, confounding them by his wisdom, awing and baffling them by his majesty; over diseases—removing them by a word; over death and the grave—raising the dead, laying down his own life and taking it again. In all this, not only did he prove his divine commission, but—what is of quite as much importance—his wondrous might. Has he given like demonstration of his power over those our unseen enemies who belong to the world of spirits? Upon the hypothesis we have been considering—none at all; *none at all*. And so we are adrift upon a sea of uncertainty; for, however great his power in the sphere of visible life, we have not a single *exhibition* of it in the sphere of invisible life. The evidence of his sufficiency as a Saviour of the soul is incomplete—fearfully so. Just where we most feel our own incompetence, even there, the competence of our only dependence is shrouded in darkness!

But, when we see Jesus truly, literally, "casting out demons by a word," *effecting* deliverance to their captives; when we find these evil spirits not only obedient to his will, but trembling at his presence; when we find their wretched victims made the Lord's freedmen, following him and ministering to him with grateful devotion; when we find the maniac of yesterday sitting at the feet of Jesus to-day, clothed and his right mind; the evidence of Christ's sufficiency is complete! *All* things in his hand! Lord over nature, providence, death, the grave, the world of spirits! He who can provide for the body and protect it, he who can cause it to sleep in the dust and can raise it again—can protect the soul also, even from its most subtle adversaries; and can comfort it; and can train it; and can perfect it; and can save it! This, and the plenitude

of his love, are enough! In this faith we can rest. In this, find *perfect* repose. To this faith he solicits us, encourages us, authorizes us, in each recorded act of his supremacy over unclean spirits. The Seed of the Woman bruising the Serpent's head! To such a Saviour, and *only* to such, we can each trustfully and safely appeal, like Stephen "full of the Holy Ghost", "Lord Jesus, receive my *spirit*."

ART. II.—THE MINISTERING OF CHRIST AND CHRISTIAN
MINISTERING.

By Rev. R. B. THURSTON, Stamford, Conn.

THE doctrine of Christ is a tree of life standing in the midst of the street of the city and spreading its branches every way, where men of every class may pluck its various and perennial fruits. It is so because of the manifold relations he sustains for human salvation. Paul declares, "God hath set" him "forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, that are past." John declares, "For this purpose the Son of God was manifested that he might destroy the works of the devil." He himself declares, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth;" and again, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." These are four distinct offices; the last is the root and sap of our subject.

The ministering of Christ is his serving, healing, and comforting those in want, distress, and sorrow. The passage in Matthew which announces it as a purpose warrants the remark, that it rises into his office as our Redeemer. It demands our consideration in four evident relations.

It was, in the first place, a blessing upon the constitution of the family. So, indeed, was the incarnation by which the Son of God became a member of a human household. Every father and mother, brother and sister, has reason for rejoicing that the Saviour of the world was borne with a mother's sorrow, and grew up in a father's care, a son and a brother in a human domestic circle. These relations are thus ennobled and hallowed; but the ministering of Jesus adds a yet more complete and sacred character to our home interests, and affections.

His beginning of miracles was the changing of water into wine at a marriage feast. It is altogether a low and narrow view of that occasion which intimates that he was accidentally present and disposed with merely human kindness to aid an indigent couple, just starting in life, with unexpected bounty. Not so. He was at Cana designedly, already in the pathway of his mission. His mother, half truly and half untruly—truly as to the fact, untruly as to the manner of the fact—believed that the time had come for his appearance in his public and glorious character as the Messiah; and he did, indeed, then manifest his glory; but it was with the least possible earthly display, and chiefly by showing the divine care and sympathy with men in the relations we enter according to the will of our heavenly Father. In the most impressive and delightful manner he set forth the great fact that the dispensation of grace is not hard and dry in its spirit, cold and ascetic, alien to human nature and affections; but the reverse, harmonious with our social hopes and joys, cheerful and animating, full of sweet juices and sacred refreshment for a pure and exalted domestic life.

The same assurance is conveyed by that beautiful scene in which Christ, while teaching in a remote part of the country, blessed the little children. "Forbid them not to come unto me; for of such is the kingdom of heaven." Those parents must have been won before by his benignity to bring them in such affectionate confidence: his response more than answered their trust, and still extends the Messiah's tender sympathy to the parental heart.

In this connection also his most remarkable miracles are full of significance. When Jesus entered the dwelling where sickness and death had come before him, healing and life rebuked disease and restored the departed. The daughter of Jairus, the youthful delight of her circle, the flower of the household, the young man of Nain, the pillow on which the widowed mother leaned, Lazarus, brother of the sisters of Bethany, all were called back from remorseless death to be the strength and consolation of desolated homes and hearts. With equal tenderness and grace the ministering of Christ meets us at the marriage festival and accompanies us through all the joys and sorrows of the domestic sanctuary. It sweetens our happiness at the altar, and weeps with us at the urn where love sheds unavailing tears. With a peculiar and divine charm it comforts, ennobles, and consecrates our domestic relations.

The ministering of Christ was irrespective of classes. It was ministering to humanity, needy, sick, and sorrowful, in whatever relative condition.

It may be said, it is true, that the highest classes among the Jews, the rich, refined, and religious (in their own estimation) enjoyed the least of this celestial mercy; that the affluence of its blessing flowed over upon the poor and the vile, "the publicans and sinners." This was true as to the fact, but not true in such a manner as to imply the least discrimination in the mind of Jesus. The gospel was preached to the poor, the bruised reed was not broken, the heavy laden were called, the Son of God sat at meat with the publicans, because the dispositions of those classes were more favorable to him. They were comparatively accessible; they were attracted, and opened their doors for him.

With the higher classes it was otherwise. They resisted his influence upon themselves and upon the masses. They closed the doors of their houses and their hearts against the heavenly visitor. Christ could not minister to them; for he always respected the laws of social propriety. He intruded upon no man's domain when he chose to shut the door and bar the gates of his castle. Mercy attacks no man's prerogatives.

Yet when, as it now and then occurred, opportunity was given him, he accepted the invitation of the Pharisee, and pursued his mission at the feast of the opulent among the proudest guests. He healed the servant of the Roman Centurion, the foreigner and man of wealth, as well as the mother of Peter's wife, and the daughter of the Syro-Phenician. There is no instance in which he showed deference to mere station, or failed to honor the intrinsic worth of human nature, however humble in condition or vile in character. He was not the partisan of the poor, nor of the rich. He turned from none on account of their ignominy, or their rank. No class could bend him from the high purposes of his mission to promote an exclusive and selfish interest. His whole life teaches us that the manhood of the meanest and wickedest man, as well as of the best and greatest, is to be esteemed as above all comparison with the mere accidents of any temporal position.

Again, the ministering of Christ was the expression of perfect human sympathies. By this is meant more than man has, and more than woman has—all that both have—all the sympathetic, tender and helpful affections which belong to entire humanity. The late eminent English preacher, Robertson, thus expresses the thought: "It is only a partial acknowledgement of the meaning of the Incarnation when we think of him (Christ) as the divine man. It was not manhood, (distinctively, that is, masculinity) but humanity that was made divine in him. Humanity has its two sides; one side in the strength and

intellect of manhood ; the other in the tenderness, and faith, and submissiveness of womanhood : man and woman make up human nature. In Christ not one alone but both were glorified. Strength and grace, wisdom and love, courage and purity, divine manliness, divine womanliness. In all noble characters you find the two blended—in him, the noblest, blended into one entire and perfect humanity." It was this "entire and perfect humanity" of Christ which ministered to the guilty, suffering humanity of men, women and children, and through the due exercise of faith on the part of his followers, ministers still to every need and pain. On one occasion he said, "Whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother." We may reverse the order and say, that he is brother, and sister, and mother to every one that doeth the will of the Father, to every humble and contrite spirit. He has the traits of all : he manifests the peculiar kindness and sympathy which every one needs. Hence he bears himself with the manly firmness at the house of Jairus, and weeps with a woman's tenderness on the way to Lazarus' grave.

The exhibition of this entire and perfect humanity in one point of view sheds light on the variety of his beneficent miracles. Other signs and wonders might have authenticated his commission from God as a teacher and a sacrifice ; but he came to minister to our material and social as well as moral nature—to our human nature in all the breadth of its necessity. It was therefore specifically in the way of his purpose to feed the hungry, heal the sick, give sight to the blind, make the lame walk, cast out devils, and restore reason to the distracted, as well as forgive sins ; and all with equal love ; for there is no suffering to which we are exposed, physical, mental, or retributive, which is beneath the notice and compassion of our Creator and Saviour.

One of the most touching and instructive incidents of his life occurred at the house of Simon the Pharisee. He was there an invited guest ; but Simon evidently did not appreciate his character and neglected some of the ordinary courtesies of the time. While they reclined at meat in the oriental manner, a woman who was a sinner came to Jesus and washed his feet with tears and wiped them with her hair, kissed them and anointed them with ointment. The Pharisee looked on with silent scorn, saying in himself, "If this man were a prophet he would know what manner of woman this is." But our Lord, knowing her, and also the passing thoughts of his self-righteous host, first rebuked him by the parable of the

two debtors and opened to his mind a new principle of judging and acting, then said to the humbled, sorrowful woman who "loved much," "Thy sins are forgiven. Thy faith hath saved thee, go in peace." Here Christ ministered with equal faithfulness and gentleness to the very extremes of social life. It was indeed a ministering which shaded into his office of teaching, we can not always define where the one ends and the other begins, but it well illustrates the spirit of his entire ministry, whether bearing witness unto the truth, or relieving helplessness, distress and grief. It shows him meeting with equal aptitude the proud son, and the fallen, weeping daughter of humanity.

The ministering of Christ as thus exhibited fills an indispensable place in the divine purposes of the Incarnation. What are those purposes? It may be said—to comprehend them all in one—that the great end for which the son of God came in the flesh was that man might become again the child and heir of God. This includes several particular ends. Instruction is one of them. Renewing of the heart is another. Redemption from the curse of the law is another, but still intermediate and subsidiary, not ultimate. The pure authoritative teaching of Jesus and his propitiatory death, in themselves apart, are perfect provisions for indispensable, objects: still they do not supply ALL our need. "God is love;" and because he is love he is a Benefactor, a Comforter, a Forgiver, a Father. We become his children and heirs when we become perfect humanity—in our spheres ministering benefits, comforts, forgiveness, with a measure of his spirit equal to the capacity of our own being. Christ, therefore, is set before us as our model in perfect humanity—not a mere ideal, not a statue—but a real, sympathizing, tender, strong, helpful humanity; and we must "put on the new man."

In his ministering he comes nearer to us than in his formal, doctrinal teaching. In this he "spake not as man;" but in that he approaches our human nature's most accessible side. He softens the hard, unbelieving heart with gentle love before he conquers it with irresistible truth. Indeed, it is the spirit of his ministering entering into his instructions which makes them all aglow with love, and gives them the power of a sacred enchantment, to win and encourage all who are of a broken heart and a contrite spirit. He came to seek and to save the lost; and by miracles of beneficence he persuades the guilty that he has power to forgive sins.

In each of the three points previously discussed the divine fitness of his ministering to the great ultimate design of his advent appears.

God founded the family in Eden. Sin shattered the sacred institution, bringing exquisite pain and grief into the abode of love and purity. Redemption restores it. Where has the serpent wrought a more fatal destruction than in the domestic sanctuary? And there God sent his son, there Christ performed his mightiest works, that there might be a "family of God in heaven and earth named after him."

In like manner it was according to the purpose of the Father's mercy that Christ in his ministering everywhere overlooked the distinctions of conventional rank, but recognized everywhere the claims of humanity itself. As all the structures which human hands have built, from the hovel to the palace, disappear from one who looks upon the earth from a great elevation, and its varied surface becomes a level to his eye; so all the factitious distinctions of society from slave to emperor vanish from Christ, when beholding us from the height of his celestial purpose; and his compassionate love descends impartially upon the wide plain of wicked, suffering humanity. He came that all men might "put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free," all becoming in him children of God, and therefore brothers one of another; and it is essential to this salvation of men as men, that he labored for all with an impartial regard, blessing all alike, even as the sun is as warm and brightening to the violet, crushed by the foot, or plucked by childhood's hand, as to the overshadowing elm and the cedar of Lebanon. He does not thus, it is true, obliterate all the diversities of exterior human conditions; but he shows, with a tenderness and at the same time with an authority which to our view the resources of the Godhead can not heighten, what manner of spirit they must exercise one towards another, whatever their temporal relations may be, who become the children of God in his kingdom of grace.

It is in equal fitness with the purpose of the Incarnation that Christ ministered with the affections of "entire and perfect humanity." Let another extract be made in connection with the passage already quoted. "It is the feminine side of this whole humanity, as moulded by Christianity which the virgin worshipers have deified, because Christ has been too exclusively represented as distinctively the model man. With a half thought of Christ, safe you are not. Christianity has in it an awful gap, a void, a want, the inevitable supply and relief to which will be Mariolatry. So the Romanists have

gone to Mary for the woman's heart, whereas this is perfect in Christ as well."

The importance of this idea may not at first glance be obvious to every one ; but, in view of facts that occur from time to time in our own country and more frequently in England, is it not probable that with all the light of evangelical Protestantism there are mothers, daughters, and sisters who have contemplated Christ as indeed a kind and faithful man as well as an all-sufficient Redeemer ; while yet they have felt themselves as women at distance from him, and have yearned for a sympathy of their own womanly nature flowing in the channels of the divine ministering ? Hawthorne in the romance of the Marble Faun has given a striking expression of that idea. " Ah ! " thought Hilda to herself (an American woman of genius, meditating at a time of deep perplexity beneath the dome of St. Peter's). " Why should there not be a woman to listen to the prayers of women ; a mother in heaven for all motherless girls like me ? In all God's thought and care for us, can he have withheld this boon which our weakness so much needs ? " Theodore Parker entertained a kindred sentiment. It should be remembered to his credit that with all his errors he held fast the doctrine of a personal deity ; and he was accustomed to pray to " our Father and Mother, God. " He was wrecked because he did not see God in Christ.

Now in the view which has been exhibited of his ministering Christ comes as near to the Maries and Marthas as to Peter and John. In all that can be peculiar to their humanity he is himself in perfect sympathy with the daughters of men. They need not ascribe to the Mother of Jesus the attributes of divinity and pay a forbidden worship at her altar to solace a heart which he himself can not satisfy. Loving and trusting him in all the mysterious anxieties and yearnings of womanhood, they are no more sisters and mothers to him than he is sister and mother to them. He was no more consoling, no dearer, to the sisters of Bethany than to them. This fills the " awful gap," this supplies the want in our Protestant Christianity of which Robertson complained. This renders the Incarnation in its applications, and uses as broad as the human nature to be redeemed and restored to the likeness of God. The ministering of Christ after we are redeemed and renewed is still integral and vital to the gospel as meeting the necessities of every heart, as filling with perpetual radiant efficacy the old words of Isaiah. " In all their affliction he was afflicted, and the angel of his presence saved them," as showing what the sons and daughters of the Lord Almighty should be and shall become.

We pass from the ministering of Christ to Christian ministering. The doctrine and the duty appear in the light of his office. His office is example and law for his followers. It takes up a natural obligation of humanity, enlarges, sanctifies and glorifies it in the economy of redemption.

When the wife of Zebedee came to our Lord worshiping and desiring for her two sons the first places in his kingdom, the occasion was furnished which he improved for showing the contrast between his own kingdom and the dominion of the Gentiles, and for ordaining one of its permanent and universal principles. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Here let the service and office which are thus ordained be more specifically defined. Paraphrasing the language of the patriarch of Uz, who evidently spoke both as a magistrate and as a man of God, it is delivering the poor that cry, and the fatherless, and him that hath none to help. It is winning the blessing of him that is ready to perish, and causing the widow's heart to sing for joy. It is putting on righteousness as raiment and judgment as a robe and diadem. It is becoming eyes to the blind, and feet to the lame, and a father to the poor. It is searching out the cause which is not known, breaking the jaws of the wicked, and plucking the spoil out of his teeth, till the ear which hears blesses us, and the eye that beholds gives witness unto us! It is an integral part of the religion which James pronounces "pure and undefiled before God and the Father, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It is the active, personal charity of those whom our Saviour will place on the right hand in the judgment scene, who shall have clothed the naked, and fed the hungry, and visited those that are sick and in prison. It is Howard's "circumnavigation of charity," not ordinarily of course like his ever continental spaces to cities and establishments where the accumulated miseries and crimes of kingdoms have their seats, but along the parallels of our own little social spheres, on the meridians of our own relations to human need.

It does not turn us away from our secular callings. It does not forbid the enjoyment of our social preferences and affinities in their just extent. It does not obliterate the distinc-

tions created by fortune, or education, or station ; but it qualifies and limits them. On the one side it forbids us to make them injurious to the partakers of our common humanity, who share with us its rights as well as its sorrows by holding them as means of a selfish and oppressive, personal, or class aggrandizement. On the other side it transfigures and glorifies them by making them conduce to the good of all, constituting those who are thus favored the almoners of God's favors to all—the great, the ministers—the chief, the servants of all. In a word, Christian ministering is exhibiting the spirit of Christ by following his example in actual life, blessing the needy of every race and every house, rejoicing with them that rejoice, and weeping with them that weep.

It is not too much to say that this duty is exalted by our Lord himself to a fellowship with the sacraments of the gospel. It is the meaning of the washing of the disciples' feet, that solemn and significant act in the passover chamber which preceded the institution of the Holy Supper. Christ says there in the spirit and almost in the terms of the passage recorded by Matthew : " If I, then, your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily I say unto you, the servant is not greater than his lord ; neither he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them." We have escaped the popish observance, the annual washing of the feet of beggars by the humiliated, not humble hierarch of Rome, which is a hideous distortion of a sacred scene ; but we have also let slip too much the sacred service to which we are thus solemnly appointed, and which is fulfilled by the perpetual ministering of saints, the humblest act of all being put for the comprehensive sign of all.

Ministering is a function of the church, provided for in her apostolic organization, and enjoined in the articles of her government to the end of time. Deacons were not appointed to be bearers of the sacramental elements in decent solemnity, but to distribute the alms of the church, to provide for the widows, to make the care of the poor a special charge, that none be neglected. The actual ministering of Christian charity is their New Testament office.

Paul shows by numerous precepts, and even more by the place of them, that in his theory of the Church Christ-like ministering is an integral element. " We, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is

given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering." Then follows a wonderful mingling of precepts which enjoin all forms of charitable serving, and all the most spiritual offices and obligations.

The history of the primitive Christians shows that they were not slow to learn this lesson in the school of Christ. The following illustrations are borrowed from Coleman's *Christian Antiquities*, and related nearly in the words of that author: Of Gorgonia it is stated, "Job-like her gate was open to every stranger. She was eyes to the blind, feet to the lame, and a mother to orphans. Her estate was as common to the poor and as much at their service as every one's is to himself." "Cyprian sold the estate which he inherited to supply the necessities of the poor." The church at Rome in the third century supported more than fifteen hundred widows, besides the afflicted and needy; the church at Antioch a still greater number. The liberality shown at Rome led an officer in the time of persecution to believe that the Christians had great treasures at their command. Laurentius, one of the deacons, that is guardians of the poor, was commanded by the Prefect of the city to deliver up the treasures of the church. He demanded three days, and having assembled in the courts and porches of one of their churches the immense multitude of the aged, infirm, lame, blind, diseased, destitute poor who received aid from the Christians, he called upon the Prefect and said, "Come, see the treasures of our God—a great court full of vessels of gold, and talents heaped up in the porches." The Prefect followed and was shown the assembled poor. "Behold the treasures I promised you. I add to these the widows and orphans; these are our pearls and precious stones, the crown of the church. Take this wealth for Rome, for the emperor, and for yourself." Early in the fourth century a dreadful plague, followed by famine, ravaged the cities of the East. Then the zeal and piety of the Christians became manifest to all; for in such distressing circumstances they were the only persons who exhibited sympathy and humanity in their conduct. They continued the whole day, some of them in the care and burial of the dead; for numberless were they for whom there was none to care; others collecting the multitude of those wasted by the famine, distributed bread among all; so that the fact was cried abroad; and men glorified the God of the Christians, constrained as they were by the facts to acknowledge that those were the only really pious, and the real worshippers of God."

By such examples of the early followers of our Lord, Christian ministering is commended to the church through all ages. Their benevolence was marvelous. The bright records of modern charity, with here and there an illustrious exception, are dimmed in the glow of their out-shining generosity and devotion to the needy.

It may be suggested here that the public charity of our modern civilization modifies this duty. It is one of the immortal glories of the church that the state has learned from her to make provision for the dependent and helpless. Pagan civilization has never yielded such fruit. But while there is a sphere of vast importance for the charity of the state, the church can not remit her own members to the public charge. Her obligations to them appointed by her risen head and subscribed in mutual covenant, are perpetually binding. In this connection President Dwight says: "In every church a charitable fund ought to be begun and continually supplied by continual collections. Of this fund the deacons ought to be the standing almoners, as being by the authority of God designated to this office. . . . The charity in question was immediately instituted and required by God, and is independent of all human institutions. No conformity to any regulation, no obedience to any law of man, can go a step towards excusing us from a law of God."

We know, indeed, that there is much of this eminent gospel grace; and it is far from our thought to diminish the sum or the value of it. Recent years have witnessed its wonderful development. In the forms of organized charities, extended to almost every class of the ignorant, friendless, and distressed, and along countless paths of individual benevolence, it is becoming more and more a moral characteristic of the age. It does not, however, embrace all who have means among its almoners, nor all who are needy among its subjects. There are suppressed, and there are loud and bitter cries of distress. There are multitudes who would exceedingly exalt their own character and piety by personal participation in works of Christian service and love. There is great need of the ministering of Christian sympathy in cases where there is no necessity for material aid; and unquestionably it is the fault and the spiritual loss of many otherwise excellent members of the church, that, though charitable by proxy, they neglect in person the duty enjoined by the Master in heaven. Giving money by others' hands alone does not fill out the duty nor discharge the conscience.

All should minister. None even of those most burdened

and perplexed with the exacting claims of business, is exempt from this great law of humanity and of the gospel. None can fail to be socially and morally improved by going about and doing good with the spirit of Christ. In this office his disciples can more closely follow him than in any other. We can not give our bodies to be expiatory sacrifices for sin. We are not, in these times, called to martyr crowns. We can go but little way in imitating the Saviour's infallible and authoritative teaching; but in ministering we can do everything which he did, except working miracles and forgiving sins. We can bestow a heartfelt sympathy; we can exert a strong and strengthening helpfulness for those in weakness, want, and sorrow.

It can not be questioned that the religious character of many men of business would be improved by personal participation in this Christian office. They are enterprising, bold, commercially just, sometimes both generous and severe. They need to be tempered by that for which now they take little or no time, personal fellowship with humanity in its suffering, the flowing forth of sympathies like Christ's, in the haggard presence of want and distress. This for many would exalt and transfigure character, as Christ at Cana transfigured the water into gladdening and strengthening wine.

There is another benefit which results from such personal ministering. It arrests the moral evil to which we are exposed from the constant pursuit and rapid increase of riches. The arms thus bestowed subdue the lust which makes gold a canker of the soul, eating as if it were fire. We need not fear the vastest accumulations of opulence, if love to man and to the kingdom of God still in advance appoints the uses. Wealth will be transmutable into heavenly treasure; and the unrighteous mammon will secure friends who will receive us into everlasting habitations. Every Christian man of business should therefore be "as the Son of man, a minister and a servant."

Eminently, however, ministering is woman's office. Her constitution and sphere of life point directly to it. Man must subdue nature, fell the forests, make the wilderness a garden, dig in mines, forge the iron, plough the ocean with steamships, track the continents with railroads, build houses and warehouses, and factories, hamlets and cities, found institutions, maintain governments, and wage wars of righteousness, "the wars of the Lord." It is woman's part to cool the fevered brow, to soothe the irritated spirit, to bind with her own magical love wandering affections, to reclaim devious steps, to

strengthen the faltering in virtue's paths, to be more than princess, or queen, as sister and mother in the family dwelling, to be the angel of the hospital, sadder than the field of carnage. Paul's description of the widow, indeed, for whose maintenance and honor a special provision was to be made, is but a defining of this office. "If she have brought up children, if she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted, if she have diligently followed every good work." With the change of a single word, it has been set forth in the following terse measure :

"The rights of women—what are they?
 The right to labor and to pray.
 The right to watch while others sleep.
 The right o'er others woes to weep.
 The right to succor in distress:
 The right while others curse to bless.
 The right to love while others scorn.
 The right to comfort all who mourn.
 The right to shed new joy on earth.
 The right to feel the soul's high worth;
 The right to lead the soul to God,
 Along the path the Saviour trod."

All this pertains to woman's relations. She also has the tact and delicacy which are essential in aiding and comforting those in distress of body or mind. Man is rough, and often does works of kindness in a blunt way that half spoils them ; but she does them with an ease and charm which doubles their value. She has access too where he is peremptorily forbidden to approach ; she is safe and irresistible in her mercy because she is woman ; and Mercy, the old puritan appellation, is one of her fitting names.

Gratefully also she should make ministering her office. She is more blessed than man in Christ. Man was not the father, woman was the mother of the Saviour. Look the world over ; the burden, the shame, the toil, the curse of sin, have fallen heaviest on her. It has been a curse to be born a woman. Man has maintained a dishonorable lordliness in evil, and she has borne the yoke of bondage. But Christ has lifted her out of the enthrallment ; and in giving her this release he has won more faith in her heart. There are more daughters than sons of the church. Woman is more blessed in the ministering Redeemer, because she is more needy and more willing. In peculiar gratitude and love she should enter into the service which he has appointed. When Christ had healed the mother of Peter's wife, the sacred narrative adds, "She arose and ministered unto them." Such is the office of all the daughters of

her sex, healed, emancipated, sanctified in Christ; and they are lifted too high in a selfish elation, if they forget that office.

The incident in Peter's house also shows that ministering passes from relief of the suffering into kind attentions to friends. Indeed, true Christian courteousness is a flowering of the same spirit in all social intercourse at home or abroad; and duly observed it would bring most precious peace and delight to many a discordant and embittered household.

The exercise of this eminent grace by many must be chiefly at home. Where poverty makes life incessant labor, it is little more than they can do; but family ministering in the spirit of Christ and in all its forms is above price.

But there are daughters of affluence. There are wives and sisters in mansions of abundance and elegant delights, whose life is the sweet round of indulgencies. They have time, culture, resources for wider ministering to the poor, the unfortunate and the wicked. They must choose, and they are choosing every day, between a life which is a perpetual benison to humanity in its woe, and a life which is a frittering away of the heart's wealth, and there is reason to say sometimes, of Christian graces on empty frivolities that kill time, on gilded shams of a fashionable career that kill souls. It is one of the darkest omens for many of the higher social circles that they choose so self-indulgently, so selfishly, so cruelly towards their unhappy and crushed sisters, so unlike Christ. Can they be partakers of his mind who will not walk in his steps? They will have their reward. God knows what must be the doom at last of those who are only idle glittering butterflies of this world's summer time. They who have the spirit of Jesus assuredly will follow his example. They will not waste their resources and consecrated powers for usefulness on the whole who need no physician: they will seek out the destitute and the sorrowing. They will present in its substantial teaching a parable of the Saviour's bringing to the feast of their love the lame and the blind who can not recompense them again—a grace which is not fashionable now—and they will have their reward among that honorable company on whom Paul's benediction rests, "Help those women which labored with me in the gospel, with Clement also, and with others, my fellow-laborers, whose names are in the book of life."

The discussion of the subject now requires us to consider some special relations of the office of Christian ministering, developed by the times in which we live.

I. In this connection we speak first of those secret-orders

whose objects are to secure a species of social and moral culture, and to relieve some of the ills of life by mutual service and benefits due. We refer to the Sons of Temperance, the Odd Fellows, and the Masons.* Full and accurate statistics of these Orders would be a valuable contribution to popular knowledge. We have sought for them in vain.

A few years since the Sons of Temperance were numerous; and the cause to a large extent fell into their hands. After a period of decline they are now in many places renewing their efforts. It is not probable they will regain their former importance.

The Odd Fellows are a mutual benefit association, embracing the principle of health insurance. They pay dues to the sick, provide watchers, bury the dead, educate orphans. In the year 1860 they numbered in the United States more than 3000 lodges and 177,000 members. The annual receipts were about \$116,000. The benefit system has, however, in the process of time become burdensome, and many lodges have ceased to exist.

Masonry is by far the most important institution. It has antiquity and strength. At the present time it numbers in the United States about 200,000 members, and the Order is flourishing. It inculcates benevolence, but it is voluntary, not prescriptive; doing good to all men, especially to those who are of the household of masonry. It purports to be "A beautiful system of morality, veiled in allegory and illustrated by symbols." "Truth is its center." Its sentiments are derived from the Bible. The fundamental characteristic of a true Mason must be, "trust in God." The Lodge is a scene of worship. The scriptures, religious hymns, and prayers have place in the forms. It is asserted they have been the means of conviction and conversion. A Grand Master declares masonry "is the church's child." It is safe to say a consistent mason must be an excellent neighbor and citizen, not to say also an evangelical Christian. The "utility" of masonry is affirmed to be that "in every nation a mason may find a friend, and in every climate a home."

The chief danger of masonry to be apprehended from our point of view is, that men may be induced to put the Lodge

* The writer of this article is not a member of either of these fraternities. Its purpose requires him neither to attack nor defend them. He has studied them from an external position to learn what all may know, and to present intelligent views of influences and workings which are of no small importance to the world and to the church. The children of light can find in them lessons of practical wisdom and stimulation to New Testament duties.

in the place of the Church, and because they are good masons, to rest in a groundless hope of salvation. Some evangelical members of the Order have admitted this danger. Others deny that it exists. It is an incident, not an aim ; and perhaps it can no more be alleged as a charge against the institution than the self-deception of the church-member who thinks his soul is safe because he sustains a becoming profession, can be alleged against the church.

The orders we have referred to, constitute a moral phenomenon of the age. For reasons based in religious philosophy they could exist only in communities where divine truth has gained power. They deserve the careful study of every thoughtful Christian ; for they have points of contact with the church, and bear upon her interests. They undertake to perform in their way some part of the service which has been enjoined upon the sacred institution. They are reachings of our common humanity after a portion of her privileges. In view, moreover, of certain deficiencies which have been too common in the churches, it has been sometimes openly asserted that the secret orders do a work which they have failed to do according to their mission, and are so far better institutions for humanity. In the same degree as the impression is produced that in relation to certain yearnings and necessities of our nature they are preferable to the church, the kingdom of Christ must suffer. Yet they are not to be unqualifiedly denounced for this. If they outrun the church in one class of the duties of a christianized humanity, she is culpable and can not upbraid them.

It is related that a church having adopted a rule forbidding its members to unite with any secret association, commenced a course of discipline with one for that offence. His defence was, "I am a poor man. I have suffered long and severe sickness. I and my family were in want. Not one of the Church has visited us or relieved us ; but my brothers of the Lodge have watched with me every night and supplied every want." Then, in the light of the New Testament, not the member, but the church was arraigned for trial at Christ's bar. "If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee who by the letter and circumcision dost transgress the law ?" If the church neglects the duty of extending assistance and consolation to her suffering members, or remits them to the cold public charity of the almshouse she can not but suffer great loss before the world. In the New Testament form, and in the discharge of all her functions the church is a mutual relief as-

sociation, voluntary in this, that the love of Christ and of the members of his body is the fountain of abundant relief; and she is the best of all institutions because she embraces both sexes and the children, and thus meets all the wants of our manifold humanity, the social and spiritual as well as physical, and also the yearnings of the renewed heart which the state and secular orders can not satisfy.

The conclusion is plain. For the very reason that other social and moral orders exist, and such as could have no existence except as following in the wake of divine revelation and religion, it is of transcendent importance that the church be true to the sacred principles of her organization, a living spirit of Christ-like charity, going about doing good as various as human necessities, her hands filled with bounty and balm, while her voice utters all the accents of Jesus' love. Then she will realize the scriptural ideal, built up on the doctrines of the cross, and with her warm, all-embracing ministering taking her place unapproachably in advance of all human institutions for the supply of the needy and the comfort of the sorrowing. The Christian, because he is a Christian, much more than a mason, should "find in every nation a friend, and in every climate a home."

II. Christian ministering should be employed in similar practical relations, to counteract the influence of Roman Catholics in Europe and America. Education and charity are means which they adopt with great success. A recent English publication has stated that "the fraternity of St. Vincent de Paul numbering in Europe 700,000 men are wholly occupied with visitation for the purpose of collecting and distributing alms, and securing property by will for the church of Rome." The order founded by St. Vincent, who is described as an excellent man, are named Priests of the Missions, because according to his intention it was a part of their function to "spend eight months of the year in country towns and villages to imbue the peasantry with religious knowledge." A recent number of the North British Review asserts that the society is now ruled from Rome by the Jesuits in the interests of the Pope; and that it has been used for years among the masses to defend the temporal power and oppose the Italian kingdom.

The labors of Romish women in London are said to be "even greater and more productive than those of the men." Of them the Christian Work writes: "It would be impossible to speak in too high terms of the patience, kindness, and humanity they exhibit in their duties. Their ministrations of the sick is

especially beautiful. It would be impossible not to believe that these agents are working with strict conscientiousness." An incident is related in which Protestant and Catholic charity are contrasted. A Protestant lady called on a woman miserably poor, having several children weak and ill. After making inquiries, she instructed her needy sister to pray for resignation, and gave her tracts, saying, "Read these; they will be of more value to you than money." A few days afterwards a Romanist lady called, descended to the kitchen and spoke kindly to the children, dressed a wounded limb, prepared food for the family, and subsequently brought meat and medical comforts. She repeated her calls and invited the poor woman to the convent. In six weeks mother and children had joined the church of Rome.

A writer in New York who took up the subject at this point says, "In the matter of education the craft and energy of Catholics are even greater than in their dealings with the poor. . . . They have multiplied schools for the poor and have erected magnificent seminaries for the education and accomplishment of the rich; . . . professing that it is no part of their system to make proselytes to the Roman church, but never ceasing to use every subtlety and allurements to influence the religious belief of their pupils." This writer accuses Protestants of unpardonable remissness in respect to the educational influences which surround their children. His article is an endeavor to arouse them to a great and impending danger, and a lament over the supineness of good men and ministers; but it is entirely silent as to one of the great methods of effectually opposing such craft and energy: it neglected the opportunity which lay directly in the way. Yet the truth is patent. Charity for the poor, instruction for the ignorant, relief for the distressed, sympathy for the disconsolate, are Christian methods of doing good. The gain by such means is in a high sense legitimate gain. If Catholics adopt them with a "conscientiousness which it is impossible" to doubt, yet for a mistaken form of faith, Protestants are beyond measure condemnable if they do not adopt them with equal conscientiousness for the sake of the truth. A sacred emulation should be stirred up. It may be hard to decide that Catholics are more guilty than such Protestants as bear the Saviour's name, and neglect his works. We may repeat here the words of Paul: "Shall not uncircumcision which is by nature, if it fulfil the law, judge thee who by the letter and circumcision dost transgress the law." If Catholics will do the humane and Christian ministering, and evangelical Protestants will not do it, we shall have

no right to complain if Rome carries off the converts. The philosophy and the Christianity of measures is to "take the wind out of her sails," by making our own charity even more tender and all-embracing.

We do not forget how often it is said Catholics are inaccessible. We judge otherwise. We must not hold ourselves as Protestants stiffly aloof and justify it by saying the ignorance and bigotry of Papists place them beyond our reach. There may be difficulties; but no men are beyond the reach of good influences. By Sabbath and other charitable schools we can at least compel Rome to educate her children; and that of itself is to subvert her power as a secular and persecuting system of government. By literal services of charity and sympathy we can preserve our own who may be exposed to papal allurements, and we can melt our way into the blindest minds and hardest hearts. No class of human beings is utterly insensible to kindness. The Irish bosom can swell with genuine gratitude. But the effectual love must be not in word only, but in deed and in truth. It must be as practical as Jesus' ministering. There is profound Christian philosophy in that scene of romance in which Ophelia learns that to gain a moral influence over her heart, Topsy must be touched lovingly. No secular fraternities of whatsoever name, and not the Roman church should find opportunities for playing off their substantial kindness to human need against the most ardent attachment to the faith once delivered to the saints. Protestant women, mothers and sisters of home circles, must be genuine Sisters of Charity. The Romish name carries with it a great truth, as well as a hideous perversion. We perish if we let go the truth in disowning the error. England and America are numerous enough and rich enough to employ the full means of evangelizing the masses with triumphant success.

The great missionary enterprise everywhere must ultimately include ministering. Boards may send forth men with instructions to preach the gospel and found churches. But this must be followed by education and ministering, or there will be lack of results at the last. Human nature with its relations will be too strong for any missionary theory which is narrower than the whole broad gospel; and this includes ministering. It is one of the integral elements in the divine economy for the salvation of the world; and God in the most wonderful manner by his providence is calling the church to redoubled diligence.

III. The great war from which our country has just emerged

embraces Christian ministering among its high moral lessons. It has called forth the spirit of charity towards our soldiers in unexampled manifestations. In ships and fortifications, following tedious marches, thronging around hospitals of the sick and wounded, calling wearied regiments to song and prayer, hovering along the fiery front of battle, have gone the ministering angels of the churches, dispensing succor for the body and consolation for the spirit. It is a new mission of the church, not new in its principle for it is old as her life, but new in her awakening to a just view of her position and obligations. It is a great movement of the Christian spirit.

But this is not the most marvelous development. Ethiopia has stretched out her hands, and behold what God hath wrought. In a vision of the Apocalypse, after the smoke of incense with the prayers of saints had ascended up before God, the angel took the censer and filled it with fire of the altar, and cast it into the earth, and there were voices, and thunderings and lightnings, and an earthquake. It is the symbolic history through which we have passed—prayer answered by convulsion and carnage. Good men have prayed in fear, and desire, and doubt of their duty; and the bondmen have prayed in their agony, knowing that God would hear; and now the sword has broken the yokes of bondage and the ministering of Jesus' love has followed the march of armies to another race. What Christians and a Christian nation ought to have learned to do in peace, ministering righteousness and mercy to all men, HE who executeth righteousness and judgment for all that are oppressed has done along the desolating track of war. The baptism of fire and blood has cleared away the political and religious sophistries that cast a fatal spell upon the piety of the church, and the humanity of the nation; and the freedmen clothed, instructed, ministered unto, lift up their songs of deliverance in the sanctuaries their oppressors have forsaken. The angel of a patient and waiting faith prepared the way for the angel of wrath; the angel of wrath has opened the way for the angel of mercy; and thus Christ, anointed for this end, now preaches by his servants good tidings unto the meek, binds up the broken hearted, proclaims liberty to the captive and the opening of the prison to them that are bound, proclaims the acceptable year of the Lord, and the day of vengeance of our God.

For long this ministering must go on. It is true the emancipated race must ultimately, like every other, work out their own welfare; and it is false philanthropy which would overlook the fact; but four millions of persons, passing suddenly from bondage to freedom, without property, uneducated, impressi-

ble, surrounded by adverse circumstances, need to receive and must receive the forecasting care and bounty of the whole community. Indeed the very emergences of our country demand that all which Christian charity has already undertaken for them shall be continued and enlarged till their own industry, intelligence and piety, self-sustained, shall add to the strength and glory of the State. Divine providence so orders this grand transition that the cause we have struggled for through four bloody years now binds us to new labors and contributions of benevolence and patriotism, that we may secure also victories of righteousness, enduring, glorious peace.

Still beyond this, the war has cast upon the charity of the North the poor whites of the South. It is doubtful if slavery inflicted its direst evils upon the colored race. It did not respect our own lineage. It has systematically made even millions outcasts, indigent, ignorant, vicious, wretched, haughty, the "trash" of slaves. The leaders whom they trusted have most perfidiously made them the fuel of the great conflagration. In their blindness they have fought against their friends in the cause of their enemies, till the time for their redemption has come. In order now to secure an intelligent, industrious, virtuous, homogeneous, loyal white population, who shall constitute the ruling masses of the South, maintaining the amity and grandeur of the nation, perpetuating with us a more glorious republic than we have saved, we are called to a ministering such as the world never witnessed.

Government have their attention directed to this. A bureau for the care of the freedmen and refugees has been established in the War Department, having at its head one of our noblest Generals, who is a Christian hero as well. Two great societies and other agencies which appear to be of less importance, are now in operation, each for its own class, and looking to the benevolence of the North for their support. Through them the relief of present necessities, the opening of profitable industry, and institutions of education and religion are extended to two vast portions of the Southern population. The contributions of the ministering spirit which were sent forth almost spontaneously in the emergences of the war, by millions of dollars, should continue to flow in the channels which are wisely provided; and such charity will be powerful among the influences which shall cement indestructibly our national institutions. God wills it that in freeing one we shall save two races over broad States. The sword of righteousness has opened the paths for the footsteps of mercy; and the triumphs of war are crowned with the responsibilities of peace and charity.

The war has disproved the old slander that the North worshipped only money. It remains to disprove it in the prosperity of returning peace, by such use of treasure that neither our politics nor our commerce shall even seem to sink into that idolatry. A writer in South Carolina remarks: "Freedom can not tolerate an unenlightened nation in her domains;" and he estimates that ten millions of dollars a year are required from the North for education.

IV. Christian ministering has a vital relation to the progress of sound doctrine and genuine piety in old and well established communities. It is a fact which the church everywhere deplores, that large numbers who live under their shadow never enter the sanctuaries of God. They are not won by the Sabbath-school nor the pulpit. The question is asked again and again with painful uncertainty, "what shall be done?"

One answer at least is nigh. Carry them the gospel in the hand of Christian ministering. They have heard the doctrinal voices of the church afar off; and they dislike them. They have seen the skirts of saintly robes at a distance as if flaunting them away. Let the humane side of the gospel be presented in the offices of practical religion to which Christians are appointed to win them.

Incident is the best statement of this Christian philosophy. A violent infidel seized with lingering sickness directed that no Christian should be admitted to his presence. Sinking into poverty and distress, a poor pious neighbor, who had often experienced his abuse, in pity resolved to brave his anger simply to relieve his physical suffering. This unexpected kindness softened his hard heart, prepared the way for the gospel, and the unbeliever died in the faith of Christ.

In this way it was Christ himself approached the cold stubborn heart of humanity; first his loving kindness, then his preaching, then his death! In the same order by the gentle, gospel ministering the church are instructed to advance his kingdom of truth and grace. Such service is one of the Scriptural demonstrations of the power of the gospel. Men may and will doubt the value of creeds, when the professed care for the soul is not accompanied with practical sympathy and charity in view of the severe emergencies of the present life; but they have no armor to resist the coming in of love which is not in word only but in deed and truth. Let the suffering body be relieved, let the troubled mind be comforted, and they will listen concerning the salvation of the soul.

All this exposes the weak side of many Calvinistic churches,

not to say of Calvinistic denominations. They have not been so zealous and successful as some others in presenting the humane and sympathetic side of Christianity. The ministers are not few who can speak from personal knowledge of church members, as well as of "them that are without," languishing in lonely poverty, and even in almshouses, and wondering that Christians of a happier lot never ministered to them; and for the cause of which this is an index very numerous families are lost from evangelical congregations.

Double the private ministering of Christians around their own homes, and it will accomplish a good which doubling missionary societies must fail to accomplish. It will effect what no laborious gathering of statistics of non-attendance can do, what no eloquence in the pulpit can achieve. It will lead the angel faith within unbelieving doors. It will attract to the house of God those who have first met the angel of love within their own dwellings. It will multiply and diffuse the blessings of the Sabbath-schools. It will make waste places blossom as the garden of the Lord. Thus will old prejudices against the church be done away; while the diligent exercise of Christian graces will strengthen and adorn the character of her members.

The foundation and some of the relations of Christian ministering have been set forth in this paper; but the discussion is not complete without the assertion that that doctrine is one of the integral and essential themes of the evangelical pulpit. It is comprehensive in its scope, varied in its applications, and strictly vital in its consequences. It is the office of the ministry to preach it, and of the whole church to exemplify it. It has even been asserted for substance that practical Christianity "consists in ministering." This is fatal one-sidedness; but, on the other hand, we have not entire Christianity without ministering. Let it not, therefore, be inferred that this article depreciates the importance of sound doctrine. Its very object is to vindicate Orthodoxy by exhibiting a great doctrine of the New Testament in its true place in the shining galaxy of Christian truths.

There are good men who regard the present as a time of great danger because of loose doctrine. It is a time of many great dangers; and one of them is of loose, self-indulgent, selfish and negligent living. Against this the pulpit is bound to speak.

It is also a fact beyond mistake that great interests of the kingdom of Christ, and great questions of the State and humanity are now embraced within the principle of sacred ministering. The ministry and the church must be not unwise, but understanding what the will of the Lord is.

It is true we can not exaggerate the importance of the doctrines of the cross, as usually designated ; but we *can* study them too exclusively. The Christian must be sound at the heart ; and he must also be just, pure and benevolent in life. The church must abide in Christ as the branch in the vine ; but the branch must also bear fruit, or it will be taken away for the burning. Piety must have the good Samaritan character. That which is only of the Priest and Levite has no credentials acceptable in heaven. It avails little to recite the Catechism without the faith which is proved by its works. They give slender evidence of regeneration who hold an evangelical creed with the fist of wickedness, or whose charity can only say to the needy, "Depart in peace ; be ye warmed and filled." Two great commands, and one of them looks towards men, express the love which is the fulfilling of the law.

In rightly dividing the word preachers must set forth this humane and practical side of the gospel in due and constant proportion. If they fail, as in great sections of Christendom they have failed, the church inevitably becomes fatally corrupt in doctrine as well as in practice. Other things being equal, it is unquestionable that those pastors will ultimately be most useful in the ministry, who are most zealous and successful in persuading their congregations to fulfill the office of Christian ministering.

We do not know how much doctrinal error a man may hold in his head, yet with the heart believe that Jesus is the Son of God and be saved ; for we are not told, as to this ; but we do know, for we are told, that they who have not ministered to Christ in ministering to his brethern will stand at the left hand in the judgment. How then can ministers give account if they do not adequately teach their people, while professing to preach Christ, the very conditions according which he will pronounce sentence at the last tribunal ?

Wonderful is the Saviour of sinners—wonderful in divine power and glory—wonderful in the humility of manhood ; example for the highest ; consolation for the saddest ; companion of the lowliest. No more is he the Redeemer of men by his passion than Leader by his life. No less do they become his disciples when walking in the steps of his ministering, than when baptized with the blood falling from his cross—greatest when ministers to their brethren, chiefs when servants of all, kings and priests of his kingdom and gospel when with his spirit perpetuating one of his own offices.

ART. III.—ANALYSIS AND PROOF-TEXTS OF JULIUS MULLER'S SYSTEM OF THEOLOGY.

[Continued from page 369.]

PART THIRD OF THE SYSTEM.

THE DOCTRINE OF REDEMPTION.

§ 63. *Introduction.* Redemption in its widest sense is the restitution, by divine causality, of the ruptured fellowship between God and man : it is salvation. It comprises three points : the divine purpose to rescue man ; its objective realization ; and the subjective reception (appropriation) of salvation : Col. i. 14 ; Gal. iii. 13 ; 1 Cor. vii. 23 ; Luke i. 68.

FIRST DIVISION.

GOD'S PURPOSE TO REDEEM.

§ 64. *Free Grace.* The return to fellowship with God can only proceed from God's grace, since man is laden with guilt and fettered by sin. This is the grace, mercy, love of God : Rom. iii. 24 ("grace," here is the work of redemption imputed as the source of forgiveness) : Eph. i. 6, 7 ("grace" the eternal purpose to save) ; Eph. ii. 5, 8 ; Titus iii. 5 ; ii. 11 ; Rom. ix. 15, 18 ; 1 John iv. 10, 19.

§ 65. *Grace for all ; Salvation only in Christ.* The divine love does all that is needed on its part to save all ; it is a universal benevolence : John iii. 16 ; Rom. xi. 32 (concluded all in unbelief, that is, by the testimony of Scripture, by the course of his historic revelation : 1 Tim. ii. 4 ; 2 Pet. iii. 9 ; Ez. xxx. 11. Fellowship with God is inseparable from the mediation of Christ, the only mediator : 1 Tim. ii. 5 ; 1 Cor. iii. 11. Christ is given and appointed for all, as certainly as the divine love is ready to save all : Col. i. 20, 28 ; 1 John, ii. 2 ; Rom. v. 18. But this does not imply a predestination of all to salvation.

§ 66. *The Problem of the Doctrine of Predestination.* Among those to whom the gospel is preached, there are innumerable persons who are hostile or indifferent : Rom. x. 16 ; 2 Thess. ii. 10 ; iii. 2. Or they receive it only externally, without knowing its power in their inner life : John xii. 37 ; Matth. vii. 22,

23. Or they fall away after being made partakers of the gospel of the new life : Luke viii. 13 ; Rom. xi. 20 ; Heb. vi. 4-8 ; x. 25-31. To explain such cases is the object of the doctrine of predestination. The Biblical passages, cited to prove predestination—*gratia particularis*—are : Eph. i. 4—argumentum a silentio—no condition is named : Rom. ix. 11—here the condition of election seems to be excluded. [?] The reference is first to temporal goods, and then, typically—God does not bind himself to the law of descent : John vi. 37, 44—here the reception of salvation is carried back to the divine appointment : John xvii. 2, 9 ; Rom. viii. 30—the object here is to strengthen believers by the assurance of final victory : Phil. ii. 13 ; 1 Cor. iv. 7 ; Acts xiii. 48 ; xvi. 14. Difference of *infralapsarians* (Augustine), and *supralapsarians* (Calvin, [?] Luther, Zwingle.)

§ 67. *Solution of the Antagonism between the Universality of Divine Grace and Particular Calling.* Death does not decide the future lot of every man. (1) Damnation is connected with the rejection of Christ : 1 Pet. ii. 7, 8 ; Matth. xxiii. 37, 38 ; John iii. 36 (this wrath was then on him before) : Mark xv. 16. (2) The proclamation of the divine judgment is most intimately connected with the appearing of Christ ; previous sins are put under the head of being overlooked : John iii. 18 ; Acts xvii. 30, 31. (3) The possibility of conversion beyond the bounds of the present life is hinted at in Matth. xii. 31 (the sin against the Holy Ghost ; Christ warning the Pharisees that they stood near this abyss) ; 1 Pet. iii. 19, 20 ; Rev. xxii. 2 ; Rom. x. 14, 15. Augustine refers to the parable of the rich man and Lazarus (Luke xvi) as evidence that death decides man's lot ; the object of the parable is to show our responsibility for our earthly life : Rom. ii. 12-16—heathen "perish without law ;" the passage is hypothetical, not having respect to the system of redemption. *

§ 68. *Adjustment of the Antagonism between the Universality of Grace and the Resistance of a Portion of those who are called.* God from eternity ordains to everlasting life those who he knows will believe in Christ and persevere in this belief—*ex*

* It is somewhat difficult to see how the alleged "antagonism" here spoken of is adjusted by Müller's hypothesis. The diminution of the number of the lost would not solve the specific difficulty. The doctrine of predestination affirms nothing as to the comparative number of the lost and saved. Müller does not hold that all are saved. Calvinism finds its resting-place in referring the whole to the sovereign will of a holy and yet gracious God. The Westminster Confession, Ch. xx. 3, says : "Elect infants, dying in infancy are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word."

prævisa fide: John iii. 16; Matth. x. 22; Rev. ii. 10. And yet, as man has no power to evoke this faith, it can only be produced by a divine working through the Holy Spirit: John iii. 5; Rom. viii. 15; 1 Cor. xii. 3; Eph. ii. 8-10 ("grace" is here causative, expressing the divine causality.) The difficulty is resolved by ascribing to man a receptive susceptibility, which may be nurtured or suppressed; so that the Spirit is the productive energy, while the freedom of man receives and co-works. Divine grace is the positive cause: man's relation is that of receptivity. In Rom. ix. the leading idea is that no man can have a claim to salvation on the score of justice.

When men are said to be prepared for destruction, and God is said to harden them, it is presupposed that there is in them a heart opposed to God: Matth. xiii. 14, 15; Rom. xi. 7; viii. 15; 2 Thess. ii. 11; Isaiah xix. 14; lxiii. 17. It is involved in the moral order of the world that the same appointments which avail for the salvation of the willing, produce a deeper corruption and obduracy in those that oppose themselves: Matth. xiii. 12; Luke ii. 35.

§ 69. *Assurance of Personal Election.* The doctrine of Predestination gives to believers the assurance that an eternal purpose of God presides over the temporal growth of their spiritual life, and will lead those who hold fast the faith, through all suffering, to final blessedness: Matth. xxi. 22; xxiv. 31; Rom. viii. 28-39—"the called" in Paul's usage implies those who accept the call: John x. 26. Herein lies the warrant for the assurance that divine grace, so much as in it lies, will complete the work once begun: Phil. i. 6; 2 Tim. ii. 13.

SECOND DIVISION.

THE PURPOSE OF REDEMPTION FULFILLED BY CHRIST.

CHRISTOLOGY.

§ 70. *Introductory.* Galatians iv. 4. When the time was fulfilled, and the world was prepared, internally and externally, God sent his Son to redeem. The powers of darkness reigned. Epicureanism and scepticism prevailed. In the Roman empire was a boundless egoism. Judea had lost its national independence. A longing for the Messiah was awakened. In heathenism was a wide-spread anticipation, though lacking all ethical elements, of a real union of the divine and the human.

Christology comprises the doctrines respecting the Person of Christ, and the Work of Christ.

FIRST HEAD OF DOCTRINE.

THE PERSON OF THE REDEEMER.

CHAPTER FIRST.—OF HIS NATURES.

§ 71. *Jesus Christ, the Incarnate Logos.* The human race, to attain a holy and blessed fellowship with God, needs a Mediator; for it can not deliver itself, and God's holiness forbids its direct reception into his communion. If this mediation is complete, the Mediator must not only do and suffer for many, but must unite in his own person the divine and the human. In Jesus, the Son of Mary, the Logos became flesh, became man: 1 John i. 1, 2; iv. 2, 3. This is revealed in the Scripture as the absolute miracle of love; and it is not to be grasped by the mere understanding: Rom. viii. 32; 1 John iv. 9, 10; Phil. ii. 4-7; 2 Cor. viii. 32 ("being rich," not a possibility, but a fact.) The reality of the union of both natures implies, that the Son of God in becoming man was subject to all the limitations involved in the essence of human nature, and the exigencies of individuality: Heb. ii. 14; Gal. iv. 4; Luke ii. 52. His whole earthly life from its beginning presupposes the fact of the incarnation of the Logos: Luke i. 32, 35. And in fine, this union, as it is an act of the highest love, abides unchangeable: John v. 27; 1 Cor. xv. 47; Phil. iii. 21, (this "body of glory" was possessed by Christ from the ascension): Acts xvii. 31.

§ 72. *Biblical Proof of the Real Divinity of Christ.* That Christ is of divine nature, the incarnate Son of God, is not a matter of direct experience, but fact which only he himself could know and declare to others: Matth. xi. 27 ("all" here in a soteriological sense). Passages in which Christ is directly called God; the following are certain: Heb. i. 8; Rom. ix. 5; 1 John v. 20 (1 John i. 2). Other passages are doubtful on critical grounds. Among the divine *attributes* ascribed to him, omnipotence is especially emphasized: Eph. i. 22 (refers to redemption); 1 Pet. iii. 22; John iii. 35; Matth. xxviii. 18; Phil. iii. 21; 1 Cor. xv. 28. With this is connected his power to be present everywhere as he will: Matth. xviii. 10; Eph. i. 23. Eternity is also emphasized, not only as meaning a life before his earthly existence, but as implying his existence before the world: John iii. 13; vi. 46; viii. 58; 1 John i. 1, 2; 1 Cor. xv. 47-49; John xvi. 21. Among the divine works which the Scriptures ascribe to the Saviour, the first is the giving eternal life to those who believe in him: John iv. 14; vi. 33. Raising the dead, and judging the world, which presupposes omnipotence and omniscience, are referred to him in

a special way : Matth. xxv. 31 ; vii. 22 ; Phil. iii. 21 ; John v. 27-29. And in fine, Christ is often spoken of as the object of divine worship : John v. 23 ; xiv. 13 ; Phil. ii. 10 ; 1 Cor. i. 2 ; Rev. v. 13 ; Acts vii. 59, 60 ; 2 Cor. xii. 8, 9. Passages which refer to the essential relation of Christ to the Father : Matth. xxii. 43-45 ; xi. 27, 37 ; Gal. iii. 4 ; Heb. iii. 6. The predicate Son of God unmistakably designates in many places his community of essence with the Father : Matth. xi. 27 ; Gal. iv. 4 ; Hebr. i. 2 ; iii. 6 ; John iii. 16 ; Comp. Phil. ii. 6 ; formula of baptism, Matth. xxviii. 19.

§ 73. *The Union of the Divine and the Human in Christ as defined by the Church, Unio Personelis* ; in this, the divine is active, the human is passive ; the personal element, being one, must be from the divine nature ; the human nature in Christ is impersonal ; the divine is unchanged, Christ during his earthly life had the unbroken possession of all divine attributes. *Communicatio idiomatum*, that is the two natures, though distinct, impart their properties to each other, and this in three ways : (1) *genus idiomaticum*—the natures impart to the person ; (2) *genus apotelesmaticum*—the person imparts to the natures ; (3) *genus majestaticum*—one nature imparts to the other, yet only the divine to the human, and not the converse. The Reformed (Calvanistic) theology denies this last *genus*, so as to retain the difference of the two natures.

§ 74. *Criticism and Modification of the Church Theory.* Divine properties are never in the Bible ascribed to the human nature of Christ ; eternity and immutability, omniscience and omnipresence can not be thus ascribed. His incarnation involved a *kenosis*, a voluntary parting for the time with his divine attributes and glory ; and yet the knowledge of God was at the basis of his human life : Phil. ii. 6, 7 ; 1 Cor. viii. 9 ; John xvii. 5. His power of working miracles was given to him in virtue of his Messianic office ; hence before his public life he worked none : Acts v. 38. The imparting the Spirit to Christ at his baptism by John has its peculiar significance in relation to his working of miracles : Matth. iii. 16. Hence, too, in the temptation, there is special reference to this power ; Matth. xii. 28. Under the same analogy comes his indwelling power of knowing the future, and of inspecting the hearts and thoughts of men : John v. 25 ; Matth. ix. 4. Yet he was not omniscient ; Mark. xiii. 32. If from the fact that the Scripture ascribe to Christ, under his human name, divine attributes, we infer (with the Lutherans) that the properties of the divine nature were really imparted to the human ; then, too, we must infer (which they deny) that his human qualities were impart-

ed to his divine nature from those passages in which human properties are ascribed to Christ under his divine appellations : 1 Cor. ii. 8 ; 1 John i. 1.

§ 75. *The Union of the Logos with the Human Nature in its Beginning and Completion.* There must have been an unbroken identity of self-consciousness, between the eternal being of Christ as the Son of God and his earthly existence as the Son of Man : John iii. 11-13 ; xvi. 28 ; xvii. 5. It is impossible to conceive that there were in him two centres of self-consciousness. He had a knowledge of the divine nature such as no mere man could have had : John xvii. 25 ; Matth. xi. 27 ; yet there was not the immediate vision of God, as in eternity : John vi. 46 ; viii. 38. In his glorified state the union of the divine and human still continues : John xiv. 10 ; x. 13.

CHAPTER SECOND—CHRIST'S MORAL PERFECTION AND ITS CONDITIONS.

§ 76. *Christ's Supernatural Birth.* He was conceived by the Holy Ghost in the womb of the Virgin Mary : Matth. i. 18-25 ; Luke i. 26-38. The Redeemer of the race must himself be a true man : Gal. iv. 4. As he was to redeem, he must not need redemption ; he must be free from all sinfulness : Luke i. 35—i.e. the divine dignity of Christ rests upon his supernatural generation, yet not in this alone. His birth was a creative act of God, breaking through the chain of human generation ; he had no earthly father.

§ 77. *The Holiness of Christ.* There was such possibility of sin as is implied in human freedom, but the temptation could come only from without : Matth. xv. 19. The positive ground of the holiness of Christ is in the free and constant self-determination of his will, consisting in the most intimate union of his will with that of the Father in the form of unconditional submission : Matth. xxvi. 39 ; John v. 30 ; vi. 38 ; Hebr. ii. 17, 18. So Christ in his life represents the perfect type of humanity, which is defaced in all the descendants of Adam : Rom. viii. 29 ; 2 Cor. v. 21 (sin, not sin offering, but sin personified ; "made" expresses the full idea of substitution) ; Hebr. iv. 15 ; vii. 26. The assurance which the church has of the perfect holiness of Christ rests (1) upon the total impression made by his life in the Gospels ; (2) upon his own testimony to his sinlessness : John viii. 46 ; xiv. 30 ; (3) indirectly upon his unity with the Father and his relation to the world as Redeemer ; (4) upon the testimony of the apostles, in whom we see the imposing impression his holiness made upon those who knew

him best; 1 John iii. 5; 1 Pet. i. 19; ii. 21. See also the accounts of the temptation of Christ: Matth. iv.; Mark i.; Luke iv. Comp. Luke xiii. 18, 19; Mark x. 17, 18; Matth. xix. 16, 17.

CHAPTER THIRD—THE ESTATES OF CHRIST.

§ 78. *The Contrast between the State of Humiliation and the State of Glory.* The state of humiliation reached its limit in the death on the cross; with the resurrection begins the state of glory: Phil. ii. 8-11. In the resurrection, apart from its special importance in relation to the redeeming efficacy of his death, Christ reveals his victorious power over death: John x. 18; 2 Tim. i. 10; Acts ii. 24, 31. Thus, too, he gives a basis in fact for the glorious hope of his followers as to their own resurrection: Rom. viii. 11; 1 Cor. xv. 20-22, 45, 49. The glory of Christ after the resurrection is latent and incomplete until his ascension and sitting at the right hand of the Father: Rom. viii. 34; 1 Pet. iii. 22; Acts i. 9, 11 (a sign and image of Christ's glorious transition). The biblical representation of Christ's glorification, as a reward of his obedience rests upon the participation of the human nature in the divine glory: Hebr. ii. 9; xii. 2; Phil. ii. 9-11; Eph. iv. 10 (of the burial and ascension). That the risen Saviour passed into glory without again dying is presupposed in Rom. vi. 10; viii. 33; Phil. iii. 21; Col. iii. 1; Acts iii. 21. The apostolic preaching laid the greatest stress upon the resurrection: 1 Cor. xv. 14; 1 Pet. iii. 22 (presupposes the ascension; the last passage shows that Christ has part in the government of the world). Christ's body as he rose from the dead was material: Luke xxiv. 49; John xx. 27; Comp. 1 Cor. xv. 50; with the ascension was assumed the glorified body.

§ 79. *The Church Doctrine of the Two Estates of Christ.* The Lutheran view is incorrect in making the incarnate Logos, and not the Logos as Divine, the subject of the estate of humiliation. The Lutheran divines differ from the reformed in teaching "the descent of Christ to hell" for the sake of preaching the gospel, relying on 1 Pet. iii. 18, 19 ("prison," the Hebrew *sheol*; "spirits disobedient," those drowned in the deluge, as standing for the worst of men; *Χηρίσσα* is used only of proclaiming the gospel): 1 Pet. iv. 6 probably also belongs here; it refers to those who died without the gospel before Christ. In Col. ii. 15, the subject is God and not Christ; in Eph. iv. 9 the reference is probably only to the burial.

SECOND HEAD OF DOCTRINE.

THE WORK OF THE SAVIOUR—OPUS CHRISTI SALUTARE.

§ 80. *Introduction.* The work of Christ is represented in the most comprehensive way in the doctrine of his Three Offices of prophet, priest and king. This is not tropical, but has the highest reality; and it is grounded in the connection of Christ's work with the Old Testament theocracy and its offices; Christ is the end of the law. All three offices relate to the mediation between God and man. Calvin first used this method; Ernesti (1760) discredited it; it was revived by Schleiermacher.

ART I.—THE PROPHETIC OFFICE OF CHRIST

MUNUS PROPHETICUM.

§ 81. *The Essential Functions of the Prophetic Office.* Christ calls himself a prophet: Luke vii. 16; xiii. 33; John iv. 19; Matth. xiii. 57. The central idea of Christ's prophetic office is found in his teaching; in the revelation of God by the word: John xvii. 6, 8, 26; Mark i. 14. His miracles and prophecies stand in undeniable, though subordinate connection with his work as teacher: Luke xxiv. 19. He did not set forth a complete code of laws, but insisted on the feelings and motives which always teach Christians what corresponds with the divine will: John xiii. 34; Matth. v. 20-48; Luke x. 27-37. He made himself, as the Redeemer, the subject of his teaching: thus in John throughout; also Matth. xi. 25-31; xiii. 16, 17; Luke iv. 18, 19, 21; xv. 4-10; also in his parables. Christ's human life, as the living law, also formed a real part of his teachings. He did not merely repeat the old law, but set up a higher ideal than Moses.

§ 82. *The Miracles and Prophecies of Christ.* Miracles naturally accompany a divine revelation; the height of the revelation will be most full of miracles. Redemption stands in the same relation to the spiritual realm as miracles to the realm of nature; hence they almost always have a symbolical character. They naturally ceased after the kingdom of God was firmly established. Prophecies are the miracles of knowledge; they have the same relation to history that miracles have to nature; but they do not disturb man's permanent and essential relations to history, any more than miracles do his relation to nature. Their object is to strengthen faith, and to draw attention to the divine order and plan in history.

ART. II.—THE OFFICE OF CHRIST AS HIGH PRIEST.

§ 83. *Necessity of the Sufferings and Death of Christ to reconcile the Human Race with God.* Under the New Testament the propitiatory sacrifice is the High Priest himself, who offers the sacrifice: Rom. ii. 25 ("righteousness" here is the judicial righteousness of God): 1 John ii. 2; iv. 10 (viz. by his death as a sacrificial offering): 1 Pet. ii. 24 ("bore our sins," i. e. its consequences, guilt and punishment, *per metonymiam causæ pro effectu*): Hebr. vii. 27; ix. 12; x. 4-10. Christ came to found a kingdom of God in which the holy will of God should be fulfilled by the inward working power of his spirit in the freedom of love: Gal. iii. 23-26; iv. 3-5; v. 18; Rom. viii. 2-4 ("law of spirit of life" is the gospel with its justifying faith and regenerating grace): John viii. 51, 52; Jas. v. 19, 20; Rev. ii. 11. Man's sin and guilt are in the way of his reception into this kingdom. To receive man in his sins would annul his awe before the holy will of God, and make a kingdom of blessedness without holiness, which is inconceivable. Nor can the obstacle be removed by keeping man away from the fellowship of God (death, in its widest sense, until he has expiated his sins: John viii. 51, 52; Jas. v. 19, 20; Rev. ii. 11. Man in a state of sin can only increase his guilt; he has not the power to put away sin. Sin, too, as a principle of life opposed to God, involves an infinite guilt, which no endurance of penalty can exhaust. Hence man needs first of all forgiveness of sin; and this in the New Testament is every where connected with the death of Christ on the cross: Matth. xxvi. 28 ("testament" means covenant sacrifice, or propitiatory sacrifice; "sins" by metonymy for punishment of sin): Rom. iii. 25; Eph. i. 7 ("redemption" from sin and guilt). The working principle of the whole economy of redemption is the love and grace of God; (§ 64) he ordained the death of Christ to redeem from the guilt of sin: Rom. v. 8; viii. 39; 2 Cor. v. 18; 1 John i. 9, 10.

The Anselmic theory is based on the idea of a duality of the divine Attributes of love and justice, which is incorrect; God's justice has its origin in love. If God does not really remit punishment, there is no grace. God can actually forgive the penitent, but only as he at the same time gives effect to his displeasure, shows his holy wrath against sin. This can only be done by Christ as Mediator, taking upon himself in free love the punishment which man deserved, so as to uphold the righteousness of God in his forgiving love.* In forgiveness

* Müller does not discuss the relation of this view to the old Protestant

not only is punishment remitted, but the sense of guilt is also taken away.

§ 84. *The Vicarious Relation of Christ to Humanity.* That Christ endured the pangs of death for us, in our stead, is directly asserted by the Scripture in many ways: 2 Cor. v. 14, 21; (*ὕπὲρ* in verse 14 includes the cause, and also means "instead of," "for the good of):" 1 Pet. iii. 18; Rev. v. 6-8; Eph. v. 2; Gal. ii. 20. The same is implied when the giving of his life is described as a ransom, the price of our deliverance from death: Matth. xx. 28; 1 Tim. ii. 6; 1 Pet. i. 18; Gal. iii. 13 (he was, then subject to the curse of the law in our stead): John i. 29; 1 Pet. ii. 24. The same idea is decidedly expressed where his death is represented as a sacrifice for our sins: 1 Pet. i. 2; iii. 18; Rom. iii. 25; Eph. v. 2; 1 John ii. 2; iv. 10; Hebr. ix, 10, 28. Comp. Isaiah liii. This substitution of Christ is referred only to the human race, as destined to be united with him: Gal. i. 4; Eph. i. 25, 26.

The divine life is not subject to suffering, but only the created human life: hence Christ could only suffer as he was man. Suffering, especially death, is only the consequence of sin, and so Christ, the holy, could suffer death only in our stead. His vicarious position is in consequence of his real union with the human race. Their life must be in him: he is the immanent source of their spiritual life. As thus united to man, he endures, not the guilt (for that can not be transferred), but the consequences of guilt, that is, punishment.

§ 85. *The Work of Atonement Completed.* The whole life of Christ is interwoven with elements of vicarious suffering; the height of this suffering physically is in his death. The Scripture also definitely refers to his personal vicarious sufferings in Gethsemane and on the cross—he was forsaken of his Father: Matth. xxvii. 46; xxvi. 38-44; John xii. 27. It is not despair, nor the feeling of being an object of God's hatred; for Christ still says, "My God," and "It is finished." But still he must experience, so far as possible, the internal state of those whom he represented. The "cup he drank" was that he was given up to the powers of darkness.

As God thus subjects the Mediator, as our representative, to punishment so as to uphold the authority of his holy will in his kingdom, and thus solemnly manifests his displeasure on account of the sin of the race—he releases mankind so far as they come to Christ, from death as the penalty of sin, and from

(Anselmic) theory, which he condemns. He certainly here concedes what is most significant in that theory.

their state of estrangement : Rom. v. 9, 10. Christ by his death expiates the total guilt of the race ; and God reconciles with himself all who accept of him : Rom. viii. 25 ; Heb. ii. 17 ; 1 John ii. 2 ; 2 Cor. v. 18, 19. Expiation, *ἱλαδμός* is to be distinguished from reconciliation, *καταλλάσσειν* ; expiation precedes, reconciliation follows ; expiation is for guilt, reconciliation refers to the relation of man to God : the former refers to the thing, the latter to the person. The phrase "God is reconciled" is not Biblical. In the Epistle to the Hebrews (viii. 9, 10) the reconciliation begins after Christ is raised to heaven.

§ 86. *Some other Functions ascribed to the Priestly Office.* The so called *active obedience*, as well as the *passive*, is reckoned as a part of Christ's satisfaction. But to restore man to communion with God requires only that the wall of separation made by guilt be broken down, without any other merit, self-wrought or imputed. Further, the active obedience imparts from the scholastic theology the idea of merit as needed, but if guilt be removed, God's love can be imparted without merit. Again, Christ's passive obedience would be unnecessary, if his whole active obedience were imputed as if it were self-deserved. The holiness of Christ is the necessary condition of his expiation. The cited passages do not bear out the theory : Matth. vi. 17 ; Phil. ii. 8 ; Rom. v. 19. The intercession is also reckoned to the high priestly function : John xiv. 16 ; Rom. viii. 34 ; 1 John ii. 1, 2 ; but this last passage shows, that it is only symbolical of the perpetual efficacy of Christ's expiation. The Epistle to the Hebrews views the whole of Christ's work under the aspect of intercession. Other passages (Luke xxii. 32 ; John xvii.) do not refer to the atonement.

ART III.—THE OFFICE OF CHRIST AS KING.

§ 87. *Munus Regium.* After the Messiah had expiated the sins of the world by his death on the cross, he received power to send his Spirit to found his kingdom in its full reality : Acts ii. 33 ; Eph. iv. 8-11. Christ also exercises his regal office in preserving and propagating his kingdom, by means of the external diffusion and internal strengthening of his church : Eph. i. 2 (refers to redemption) ; iv. 16 ; v. 23 ; Col. i. 18 ; ii. 19. By the inner workings of his Spirit (who glorifies him by taking and sharing what is his : John xvi. 14) ; he begets and fosters the life of his subjects in fellowship with him : (John xiv. 17 ; xvii. 21) ; and he also appoints, by the gifts of his Spirit, offices in his church, and still transforms natural into spiritual gifts among those who are the organs for calling men into his king-

dom: Eph. iv. 7, 8, 11-15; 1 Cor. xii. 15. His third regal function is in the completion of his kingdom in the resurrection and the last judgment—whereby his followers come to the complete possession of the everlasting benefits of his kingdom: Matth. xvi. 28; xxv. 31-46; Luke xxii. 29, 30; 2 Tim. iv. 1. What Paul says of Christ's giving up the kingdom to the Father, means that his exclusive royalty ceases, and that his followers come into direct relation to the Father, the royal dignity of Christ, however, being not annulled but preserved: 1 Cor. xv. 24, 25; Rev. xi. 17; Luke i. 33; Dan. ii. 44; vii. 14. This kingdom, from its very nature can make use only of spiritual means: Rom. xiv. 17; Luke xxii. 25, 26; 2 Cor. x. 3, 4. In this regal office Christ can have no successor nor vicar. The *regnum naturæ* of the old theology is unsupported: there is only the *regnum gratiæ* and *gloriæ*: Matth. xi. 27; xxviii. 18; Hebr. ii. 8; John xvii. 2.

THIRD DIVISION.

THE APPLICATION OF REDEMPTION.

§ 88. *Preliminary.* If the application of redemption were the pure act of man, God's work would cease with the provision. But this is opposed to the idea of Christ's regal office, and to the general result about man's sinful state in § 59. The grace which provides, also applies, redemption. This is begun here, completed hereafter: the eschatology is not essentially new.

FIRST HEAD OF DOCTRINE.

THE BEGINNING OF THE APPLICATION OF REDEMPTION.

ART. 1.—IN THE INDIVIDUAL.

§ 89. *Introduction.* Here belong (*ordogratia*) all the divine agencies which have respect to the application of redemption; the sending of the Spirit is included. Grace (*χάρις*) is used in the New Testament almost exclusively for God's working (act of will) in relation to salvation in Christ; partly his purpose, partly its execution. In other passages it sometimes designates the cause, sometimes the effect: John i. 16; 1 Cor. i. 4; xv. 10; Eph. ii. 8.

FIRST STAGE.

THE PREPARATION FOR THE APPLICATION OF REDEMPTION.

§ 90. *Prevenient Grace.* (*Gratia præparans*, and *preveniens*, the same.) Under this come the Old Testament, includ-

ing the Mosaic law, and all that God does to enliven man's consciousness of the moral law by the word and through the church: Rom. iii. 19; 20; iv. 15. Man can resist this grace: Hebr. iii. 16; Matth. xxi. 32. His determination here, as a general rule, decides whether he will accept or reject Christ, when offered in the Gospel: John v. 46; vi. 45; Matth. xiii. 12.

§ 91. *Repentance: Conversion.* Repentance, change of mind, (*μετάνοια*), sometimes signifies entire removal (Luke xv. 10), but it generally refers, in a narrower sense, to what precedes justifying faith (Acts xix. 4; Mark i. 15), e. g. striving to conform to conscience, sorrow, (*contritio*); condemnation of the past life (1 Cor. xi. 31). Man must go through the pangs of repentance, if he is to have part in Christ: Rom. vi. 5, 6; Col. ii. 11. Godly sorrow for sin really exists only where there is faith, and in this sense penitence follows faith, especially in struggling against the old life: 2 Cor. vii. 9, 10. In the Roman Catholic theory faith comes first, and then *contritio cordis*, *confessio oris*, *satisfactio operis*; in the Protestant system condition precedes faith.

SECOND STAGE.

THE APPLICATION OF REDEMPTION IN ITS POSITIVE BEGINNING.

§ 92. *The Renewing Energy of the Holy Spirit and Human Freedom.* Renewal includes the putting off the old man, and putting on the new—*mortificatio and vivificatio*, and is conditioned by the feeling of one's own helplessness. Hence there is an opposition of the natural man, which can only be broken by the power of the Holy Spirit, but yet not without man's co-working. For man, though fallen, has susceptibility to conscience and divine truth (see §§ 46, 59, 68); else he would not be responsible for rejecting salvation: Luke xix. 44; xiii. 24; John iii. 18; Matth. xxiii. 37; Phil. ii. 12. The following passages deny man's participation in conversion, in this sense, that they teach that man can not in his own strength begin the work, but God's grace begins and man is to yield to its quickening energy: John v. 24, 25; viii. 34; xv. 5; Eph. ii. 1, 5; Col. ii. 13, to be taken figuratively, see Eph. v. 14; Rom. vi. 17; Phil. ii. 13. Human freedom is receptive in relation to grace; grace works first. The Holy Spirit determines the will, indirectly, illuminating the mind so that it can see the vital sense and redeeming power of the Gospel (2 Cor. iii. 5; 1 Cor. ii. 14; John xvi. 13; Eph. i. 17-19); moving and softening the feelings in their deepest ground, and thus leading the

will to yield: Rom. viii. 26, 27; Gal. iv. 6. The word of God is in the divine order, the instrument of the Spirit: Rom. x. 17; 2 Cor. iii. 8; 1 Pet. i. 23; Jas. i. 18.

§ 93. *The Divine Call.* This is made to every one who in any way obtains a knowledge of the truths of the Gospel: 1 Thess. ii. 12; 2 Thess. ii. 14. It is earnest: Luke xv. 4-10; xiv. 23. Not all the called are chosen: Matth. xxii. 14. In the Gospel, the call is viewed as more external: Matth. xxii. 14; xx. 16; in the epistle it usually includes acceptance—believers are the called (*κληῖτοι*): 2 Tim. ii. 9.

§ 94. *The Justification of Man through Faith in Christ.* To attain the blessed possession of fellowship with God, man needs first of all the divine forgiveness (not imputing to him his sins), to take away guilt and punishment in his relations to God; so that his whole sinful past life may be regarded as done away with by divine grace, and the burden rolled off from his conscience; Rom. iv. 6-8; Hebr. x. 2; Isaiah i. 18: xliii. 25. The objective ground of the divine forgiveness is the atoning work of Christ received by a simple act of faith: Matth. xvi. 18; xxvi. 28; Rom. iii. 22, 25; Eph. i. 7; Col. i. 14; Rom. iii. 22. In justification there is inseparably united with the forgiveness of sins (the negative element) the elevation of man into a new relation to God (the positive side) involving the closest fellowship, that is the adoption as sons, which rests on union with Christ: John i. 12; vi. 51; Rom. iii. 16, 17; viii. 16, 17; Gal. iii. 26; iv. 5; Eph. i. 5. As Christ in his state of glory, beginning with his resurrection, revealed himself through the Spirit to the faith of his followers as the Son of God (Rom. i. 4), so by this same faith they are raised to a participation in the glory which he has with the Father—they, too, become sons of God, renewed by his Spirit in the act of faith: John iii. 5; xvii. 14, 16, 22; Jas. i. 18. Justification is the act of God, whereby he imparts to the man, who by faith receives Christ (justifying, saving faith) the divine judgment, that the guilt and punishment of his sin are removed, and that he is an adopted child of God, and the object of his loving favor: Eph. v. 26, 27; Rom. viii. 33. Hence it follows, that the righteousness of faith must be considered as imputed to the Christian, because that freedom from guilt and acceptableness with God on which he relies never correspond with the actual state of things in his earthly life, where sanctification only begins: Rom. iv. 5-11, 22, 25; x. 4 (righteousness is here the quality which fits man for the kingdom of God): Phil. iii. 9 ("righteousness" here, is the righteousness of man recognized by God). It is an imputed right-

eousness (Rom. x. 5-8 ; iv. 3-9), but not merely declaratory, in the sense, that it is immanent in God, with no effect or change in man. For the consciousness of God's grace attends justification ; this is the testimony of the Spirit : Rom. viii. 4, 13. This doctrine is not hurtful to sound morals ; for repentance must precede, and sanctification follow. Rationalism opposes it, because it makes no essential distinction between the natural and the spiritual life. The Roman Catholic view is opposed to Rom. x. 5-8 ; especially Rom. iv. 3-9.

§ 95. *The Justifying Power of Faith.* Faith is not merely knowledge, and feeling, but also an act (as it can be commended), receiving and trusting in Christ, and renouncing self ; and to this corresponds an act on the part of Christ, imparting himself and receiving the believer. Thus is brought about a real union with Christ, which makes the inmost centre of the believer's life, represses the power of his and expels it from the centre of the soul into a merely phenomenal being. The believer no longer stands for himself, but is brought into fellowship with God through the grace in Christ : Gal. ii. 20. The inmost substance of the believing life consists in this union with Christ ; and hence the Scripture says, that man is justified in Christ : Acts xiii. 39 ; Rom. viii. 1 ; 1 Cor. vi. 11 ; 2 Cor. v. 21 ; Phil. iii. 9. Since the innocence and sonship which are received by faith, will, in the future life, be perfected, the divine justification may, as a general rule, be regarded as also an anticipation of this future perfection : Gal. v. 5.

§ 96. *The Regenerating Power of Justifying Faith.* The faith that justifies is the source of the new life ; there springs from it, by an internal necessity, a state of mind sanctified by its tendency towards God, in antagonism with the selfishness that before prevailed : Rom. vi. 1-4 ; viii. 1 ; 2 Cor. v. 17. If any one claims to have this faith, without any moral change, his faith is a mere imagination : 1 John i. 6. Justifying faith in Christ is the subjective principle of regeneration, with which begins the dying of the old man and the life of the new : John i. 12, 13 ; iii. 5 ; Gal. iii. 26 ; 1 John v. 1, 4, 5 ; Col. iii. 10.

THIRD STAGE.

THE APPLICATION OF REDEMPTION IN ITS CONTINUATION.

§ 97. *The Sanctifying Work of the Holy Spirit.* The Holy Spirit does not withdraw from his work in man, and leave him to himself, but dwells in believers : Rom. viii. 9 ; 1 Cor. vi.

19; iii. 16; 2 Tim. i. 14. The Spirit works according to the laws of moral agency and of psychological development. His influence is constant (Rom. viii. 14), and all progress in holiness, springing from faith, is by his aid: Gal. iii. 22; Eph. iii. 16.

§ 98. *Sanctification.* In regeneration by justifying faith, the power of sin is not at once annulled, but broken in a decisive manner: Rom. vi. 6, 12, 14. Man is thus sundered from the fellowship of a world which is estranged from God, and such a consecration is identical with justification (Rom. xv. 16; 1 Cor. i. 2); and there follows from it a progressive sanctification by a gradual process: Rom. xii. 1, 2; Eph. iv. 15, 22-24. As the renewed man is internally at one with the divine will, the state of sanctification is a state of freedom, in contrast with the bondage, under the law of the man who acknowledges its authority, and yet is really estranged from it: Gal. v. 1, 13, 18; Rom. vi. 14; vii. 6. Good works are the result of regeneration, and must agree with the law and be measured by it; but yet they are not the fruits of the law and its authority, but the fruits of the Spirit; Gal. v. 22; Eph. ii. 10; 2 Thess. ii. 17; Tit. ii. 14; Hebr. xiii. 21. Strictly speaking, our good works are mixed with sin, and we are acceptable only in Christ: Matth. iii. 17; Eph. i. 6. The work of Christ is able to take away the guilt of the old life and all its effects; but a total apostasy from Christ, rooting out all divine grace, would require another redemption, such as is not provided: Hebr. x. 26, 27; vi. 4-6; 1 John v. 16. The possibility of a total apostasy is undeniably recognized in the New Testament, in the solemn warnings against it that run through almost all the epistles, and in the scriptural declaration about its actual occurrence: Rom. xi. 22; 1 Cor. iii. 13; Gal. iii. 3; 1 Pet. v. 8; 2 John, 8; Hebr. x. 38. The thought of this possibility vanishes only in rare cases of the highest Christian sanctification: 2 Tim. iv. 7, 8. From this total extinction of the state of grace are to be distinguished those partial backslidings, which do not wholly break up the internal union with the powers of the spiritual life; these frequent instances are to be restored by renewed repentance and faith: Gal. iv. 19; v. 4; 1 Cor. v. 5. Against a total apostasy, is urged the use of the phrase, "eternal life," in John iii. 36; vi. 47—but this refers to its nature, not its duration; further the promises in 1 Cor. i. 8; Eph. i. 13; iv. 30; Phil. i. 6; John x. 28, 29—but these presuppose the holding fast of faith; also 1 John iii. 9; v. 18; which give the ideal conception of the new life.

ART. II.—THE APPLICATION OF REDEMPTION IN THE COMMUNITY OF BELIEVERS.

FIRST SUB-DIVISION.—THE CHURCH.

§ 99. *The Working of Christ in Forming a Fellowship.* Every man comes to Christ through the influence of those who are already in the church. The instinct of Christian love is to form such a fellowship. The Holy Spirit manifests himself, at the beginning of his work, as the founder of an organized fellowship; the New Testament speaks of him as the source of unity and communion: Eph. ii. 18; iv. 5; Phil. ii. 1, 2; Acts ii. 43-47. The individual, by himself, can not attain the ends of the new life. The church, too, must be organized to act as a power in human history. Christ appointed what is essential in such a body: Matth. xxviii. 19, 20; xviii. 15-17; he promised to his church perpetuity: John x. 6; Matth. xvi. 18. The higher the elements of the spiritual life, the stronger will be the impulse to fellowship.

§ 100. *The Nature of the Church.* The church is (1) the society (*cœtus*) of those who have a common character, that is, a living faith in Christ: Matth. xvi. 18; Eph. ii. 20, 21; v. 26, 27; John x. 26, 27; Tit. ii. 14; 1 Pet. ii. 5, 9 (the predicates "living stones," "regal priesthood," etc., refer to the invisible church). Those thus united are a holy, priestly people. (2) An organization of believers—a *societas communis*: Eph. iv. 16. Christ is the only head of the church, not merely because he is the object of the common faith (for thus he is its ground and corner-stone), but in his regal office, ordering its organization, and directing its destiny: Col. i. 18; Eph. v. 29. The very idea of the church implies its universality. The Roman Catholic says (Tuesten, citing Irenæus), *Ubi ecclesia ibi spiritus Dei*; the Protestant, *Ubi spiritus Dei, illic et ecclesia*.

§ 101. *Nature of the Church in Comparison with other Societies.* The New Testament speaks only of one church in this life; in the future life it ceases to be, for its common bond, faith, is merged in sight. The idea of the kingdom of God is wider than that of the church; for this kingdom is a kingdom of glory also, while the church is militant, and has an essential relation to this world, and is triumphant as overcoming the world. Even in this life, the kingdom of God is wider than the church, comprehending all that is affected by religion; in this sense, the state belongs to it. The church, as distinguished from the state, is to diffuse salvation; the state is to guard all the manifold interests of a sound, human

development ; but it needs the church, for sin is the root of all disturbance of justice and order. The state is based on natural character ; the church is for the race : Col. iii. 11 ; Rom. x. 12. Sects belong to the church, if the latter be understood as comprising all those who are baptized and who confess Christ ; but the tendency to universality is implied in the very idea of the church, both in respect to faith and life. Sect may spring from a too wide or a too narrow principle. The church can not become a mere state institute without forfeiting its true character ; the state has a narrower, a comparatively negative sphere ; it does not produce, it guards.

§ 102. *The Invariable Characteristics of the Church in its Historic Changes.* Its external forms may and do change ; but it must ever hold fast the means of grace, especially the word of God in the Scriptures, and the two sacraments ; the internal essence of the church would be lost, if it were robbed of these.

§ 103. *The Division of the Christian Church into Particular Churches.* A permanent division in the church may be made by political power, or by a departure from the essentials of the faith. Each Protestant church, though forced into the necessity of forming a particular body, must still maintain its consciousness of unity with other churches, which do not deny the head. The hope of reunion is vital. The church in its nature is one : John xvii. 20-23. Separation is justifiable only on the ground of purity of doctrine ; the criterion here is this—that doctrine is pure which leads to faith in Christ.

§ 104. *The Visible and the Invisible Church.* Spiritual predicates necessarily belong to the church, as it is founded in the spiritual life in Christ ; hence it is invisible. On the other hand, the church is unfolded in the world, the invisible becomes visible. Unworthy members do not impair its essential reality, so long as true faith determines its character. Nor is its unity annulled by the existence of separate churches, so long as they recognize each other in the common faith. The apostles bring together the invisible and visible, yet so that the predicates of the church apply fully only to the invisible : Eph. iv. 16 ; ii. 21 ; v. 27 ; 1 Pet. ii. 5. The church has fallen into separate communions ; no one of them can be the real, true church. But yet it is also true, that the one holy church, the body of Christ, has at no time ceased or can cease to exist on the earth : 2 Tim. ii. 19 ; Matth. xvi. 18 ; xxviii. 20. The true church is the invisible, made up of all those who share in the life that is in Christ, dispersed in the different communions ; but no human judgment can infallibly determine

who belong to it : 2 Tim. ii. 20. This church is holy, one, and apostolic ; in it alone is salvation. The Bible gives it the highest predicates : 1 Tim. iii. 15. The visible church is—*cœtus eorum, qui nomine sive externa professione, sunt membra ecclesiæ christianæ* ; the invisible—*cœtus eorum qui et re membra sunt ecclesiæ christianæ*. Two elements belong to the church. (1) A congregation united for the highest end of life ; (2) fellowship in giving and receiving. The essence of the fellowship is faith in Christ.

SECOND SUB-DIVISION.

THE MEANS OF GRACE ENTRUSTED TO THE CHURCH :

MEDIA SIVE ADMINICULA GRATIÆ.

§ 105. *Introduction.* In the strictest sense the Word of God, and the Sacraments are the ordained means of grace ; the power alone is absolutely necessary, but not the Sacraments. Augustine says : *accedit verbum ad elementum et fit sacramentum*. The means of grace are a necessary part of a historical revelation ; the spiritual demands a body. In the Catholic church the Sacraments preponderate over the word. The Catholic ministry is a ministry of the Sacraments ; the Protestant, of the Word.

§ 106. *The Divine Word as Means of Grace.* Its special power is owing to the fact that it reveals to us the grace of God, and that in it Christ speaks to us ; and so it is fitted to awaken divine life in the soul. All other books that lead to salvation derive their virtue from this book. A mystical efficacy, *extra resum*, has been incorrectly inferred from Hebr. xiv. 12, 13.

§ 107. *The Idea of the Sacraments.* This is to be derived from the sacraments themselves, viz, baptism and the Lord's Supper : Comp. 1 Cor. x. 1-4 ; where the two are brought together. The Roman Catholic idea of the sacrament is vague. In a sacrament the spiritual must be represented by the visible : this is not the case, g. g. in marriage. The Catholic view makes the sacrament an *opus operatum* ; the Protestant view demands faith in the recipient. In the sacrament, the external sign does not merely represent the spiritual grace, but it seals and pledges it ; and this power it has, in virtue of the promise of Christ. In the Lutheran view of the Lord's Supper, the sign is so closely united with the thing signified, that this is received even by the unbelieving ; but this is denied by the Reformed church. The classical use of *sacramen-*

tum has here no application : the vulgate renders *μυστήριον* by sacramentum : but this is not applied in the Scripture to the sacraments.

§ 108. *Baptism is General.* Baptism is the sacrament of the beginning of the new life, or of regeneration : Tit. iii. 5. By it, through faith in Christ, is sealed the forgiveness of sins, justification and participation in the influences of the Holy Ghost : Acts ii. 38 ; xxii. 16 ; Eph. v. 26 ; Tit. iii. 5 ; Rev. vi. 3, 5 ; Matth. xxviii. 19 ; John i. 33. In its full sense, baptism is effectual only through and by faith : Acts viii. 12 ; xviii. 8 ; Gal. iii. 26, 27. Hence in its real idea, baptism is reception into the fellowship of Christ (Acts xix. 5 ; Gal. iii. 27) ; and, what is inseparable from this, into the fellowship of the Father, and the Son, and the Holy Ghost : Matth. xxviii. 19. As baptism pledges these blessings, which belong to the church, and as it is administered by the church, so it also makes the baptized to be members of the church : Acts ii. 41 ; 1 Cor. xii. 13. Baptism is valid, and that of one church is to be recognized by others, when it is administered according to the rules of Christ. Baptism, faith, and receiving the Holy Ghost, properly belong together, but may be sundered by time and circumstances : Acts viii. 15-19 ; x. 44. Since John iii. 5, does not refer to baptism, there is no Scriptural proof of its absolute necessity : at any rate, all the apostles, excepting Paul, believed and received the Holy Ghost, without baptism as instituted by Christ. Even the Catholic church in cases of necessity allows the desire for baptism instead of the rite. Protestants deny the Catholic doctrine, that original sin and actual sins are washed away in baptism.

§ 109. *Baptism of Children.* New born children can not have faith or know the word ; nor does the sacrament of itself produce faith. Yet the old Protestant theology held, that faith was actually present (Luke i. 15, is not to be urged). Faith and the word are pre-supposed in baptism : Matth. xxviii. 19 ; Mark xvi. 15. The birth of every child in the Christian church implies a direction of divine grace, that the family and the church must train it up under the constant influence of Christ and his salvation : Matth. xix. 13-15 (these were not new-born children : nor did Christ call them to baptize them).

The Scriptural proof of the necessity of infant baptism is insufficient : Matth. xix. 13-15 ; Luke xviii. 6 ; Mark x. 14, 15 ; John iii. 5 (these passages do not relate to baptism) ; Matth. xxviii. 19. Nor can it be shown that the apostles baptized infants : 1 Cor. vii. 14 (the "holy" does not imply baptism, otherwise the argument of the apostle would be futile) : the way in

which they speak of baptism (see previous sections) and the testimony of early church history, put it almost beyond doubt that infant baptism was not practiced in the apostolic church. And yet the church introduced infant baptism from the best of motives, that it might receive the children born in its bosom from the very first into the covenant of redemption. Thereby the church became the church of the people (Volkskirche), and can remain so only by continuing to practice it. The faith signified in baptism may spring up later, and be based on it; for the difference of time is not essential. In fact baptism then needs as its complements, education and confirmation; in confirmation, the subject adds his own personal faith or confession, and so enters into full covenant with God.

§ 110. *The Lord's Supper.* This is the sacrament for the nurture and growth of the new life, by means of a peculiar, internal reception of Christ. The words of the institution (Matth. xxvi. 26, 59; Luke xxii. 19, 59; 1 Cor. ii. 23) taken literally might lead to the idea that the body and blood of Christ are actually imparted; but the expressions in Luke and 1 Cor. rather imply a symbolical transaction; as it is also incredible that Christ should have offered at the institution, his literal body to be eaten. The passage 1 Cor. ii. 23 is irreconcilable only with a tropical interpretation. John vi. 51-58, does not refer to the Lord's Supper; yet it may aid in understanding its nature what Christ imparts to believers is a real participation in his human nature penetrated by the Logos; and on this depend the possession of eternal life, and a part in the resurrection; this takes place only where faith is active: John vi. 35, 40, 47, 52, 54; the unbelieving partake to their own condemnation: 1 Cor. xi. 27. Of this real self-impartation of Christ (which is the mystery of the Lord's Supper), the Scriptures testify in many ways, especially in John xv. 1-6; xvii. 23; Gal. ii. 20. Christ obtained the power to do this by his sacrificial death: John xii. 14. The institution of the Lord's Supper is to be viewed thus: its circumstances and words, and its symbolical character, have distinct reference to the death of Christ as Redeemer, and to the new covenant thereby made between God and man: 1 Cor. xi. 26; Christ is really present and imparted. Since all believers here receive the same nourishment, the Lord's Supper is the highest and most sacred bond of Christian fellowship: 1 Cor. x. 17. A reference in the institution to Exod. xxiv. 6-8. The Roman Catholics teach transubstantiation. The Lutherans say, that the sign and thing signified are inseparably united—in, cum, et sub pane, accipitur corpus Christi. Calvin denies this

union and says—*cum pane accipitur corpus Christi*. The former says, that the unbelieving receive the matter of the sacrament, which the later denies, saying that faith is the only organ for receiving this heavenly gift.

SECOND HEAD OF DOCTRINE.

THE COMPLETED APPLICATION OF REDEMPTION: ESCHATOLOGY.

§ 111. *Introduction*. The completion of redemption is not something absolutely new and strange, but rather the unfolding of what has already begun; the Scripture says that the specific benefit to be bestowed, life in the pregnant sense, or eternal life, is already imparted in this life: John iii. 36; v. 24. The Scriptural eschatology is pervaded by a marked realistic character, in relation to the body, the resurrection, etc., in striking contrast with the abstract and tenuous notions of modern speculation. All is concentrated upon the relation to God in Christ. And yet, from the nature of the case, the representations are chiefly analogical and symbolical.—*Division*: 1. The State of the individual immediately after death: 2. The point of transition, when the internal and external completely correspond: 3. The eternal life of believers in the kingdom of glory.

ART. I.—THE STATE OF THE REDEEMED IMMEDIATELY AFTER DEATH.

§ 112. *The Immortality of Man*. The abstract idea of immortality is different from the biblical idea of eternal life; for the latter includes fellowship with God. But all men are immortal, by virtue of their being, not merely soul (*psyche*), but spirit; personal beings, made in the divine image (See § 39, 40). Each man is thus an end to himself, and not merely one of a race. General belief in immortality (Indians, Egyptians, Greeks, Etruscans). It was known in the Old Testament; though its full contents are revealed only in the New: Gen. ii. 3; Job xix. 25–27; Enoch and Elijah; Ezek. xxxvii.; Isaiah xxvi. 19; Daniel xii. Philosophical proofs from immateriality, and the cosmic law of change and not annihilation.

§ 113. *The Intermediate State between Death and the Resurrection*. The completion of the life of the redeemed comes only with the resurrection, since this completion requires a spiritual body (1 Cor. xv. 44) which is given at the resurrection; till then they await the full redemption: Rom. viii. 23. And yet death can not interrupt the fellowship with Christ: John viii. 57; x. 28, 29; xi. 25, 26; 1 Thess. v. 10; Rom. viii.

38, 39 ; in this sense there is no death for believers : John vi. 50 ; viii. 51 ; xi. 25, 26. Paul and Christ both testify that the state of the redeemed immediately after death is higher than that of the present life : Luke xxiii. 43 ; John xiv. 2 ; 2 Cor. v. 8 ; Phil. i. 21-23. The idea of a sleep of souls is not found in 1 Thess. v. 10, for the sleep here spoken of is a life in Christ. The idea of *hades*, as a place of restricted existence after death, as held by many nations, and implied in the Old Testament, is confirmed in the New Testament (Luke xvi. 23 ; 1 Cor. xv. 55 ; Acts ii. 31 ; Rev. xii. 14, 15) ; yet with the difference implied in the above passages with respect to all believers, for they are freed, by faith in Christ, from this state of bondage, which belongs only to the natural life : Luke xvi. 23 ; 1 Cor. xv. 55 ; 1 Pet. iii. 19. This state seems to be provisional, in that the soul there exists without a body ; 2 Cor. v. 3. But yet it may have some finer organ of self-manifestation hidden in this life ; and this idea is not excluded by 2 Cor. v. 3. But yet the bodily side of its existence attains full reality only when all that is internal becomes externalized, and all that is hidden is revealed, that is, in the resurrection : Col. iii. 3, 4. What Christ says to the dying thief about Paradise (Luke xxiii. 43) is not to be understood of a locality ; it is the promise of a blessed state.

ART II.—THE CLOSE OF THE PRESENT PERIOD OF THE WORLD
AND THE BEGINNING OF THE NEW.

§ 114. *The Return of Christ and the End of the World.* The first coming of Christ in one aspect, that of its internal dignity, immeasurably surpassed the Messianic hopes and prophecies ; in another aspect they were not wholly fulfilled : Acts iii. 21 ; 1 Cor. xv. 25, 26 (refers to the judgment and not to the *apokatastasis*) : Rom. viii. 24. The work of redemption embraces the external, as well as the internal, side of our life, and it is only completed as we are delivered from the state of pain and change, and raised to a state of glory : 2 Cor. iv. 7, 16 ; xv. 25, 26 ; 2 Cor. iv. 7. This transfiguration is the hope of the church (Rom. viii. 23), and it will be fulfilled when its king is revealed in his glory : Col. iii. 4 ; 1 Cor. xv. 48, 49 ; 2 Thess. i. 10 ; 1 Pet. iv. 13. This revelation will be at the end of the world, prepared for by great changes in nature and history, and also by the rising up of the principle of evil to higher degrees of hostility : Matth. xxiv. 29, 30 ; 2 Thess. ii. 3-12 ; 2 Tim. iii. 1-5. The time is not disclosed : Matth. xxiv. 36 ; 1 Thess. iv. 15-17 ; v. 12 ; 1 Cor. xv. 52 ; 1 Pet. iv. 7. The end of the world (*αιων*) is the end of the present

time-world ; but there is connected with it a renewal of the present form and order of the world (Matth. xix. 28), and a glorification of creation, so that it may be a fitting abode of the glorified children of God : Rom. viii. 21 ; 2 Pet. iii. 13 ; Rev. xxi. 1 ; Matth. xiii. 49 ; xix. 28 ; xxiv. 3. In the prophecies of the Old and even of the New Testament, the times are not distinguished : Matth. xxiv ; Mark xiii ; Luke xxi.

§ 115. *The Resurrection of the Dead.* The whole of human nature is to be redeemed and glorified. This is so essential, that the New Testament represents regeneration as a pledge of, and preparation for the resurrection : Rom. viii. 10, 11 ; 1 Cor. vi. 13, 14 ; John vi. 54. This resurrection is general, both of the evil and the good : Matth. x. 28 ; John v. 29 ; Acts xxiv. 15 : yet in the New Testament the redeemed are chiefly referred to in the descriptions : John v. 29, comp. Dan. xii. 2. Christ himself effects the resurrection of believers : 1 Cor. vi. 14 ; xv. 12 ; Rev. ii. 17. The glorified body is wholly ensouled by the Spirit of God : Rom. viii. 11 ; in it the full idea of the body is realized, as completely expressing what is in the spirit. This body in its essence is identical with the present body, the latter is the veiled germ of the former, the former is the glorious development of the latter : 1 Cor. xv. 37, 42, 46. That in the present body which is so unchangeable and glorified is not its material particles, the flesh (*σάρξ*), for this belongs only to the present world : 1 Cor. xv. 47 ; Gen. ii. 7 ; iii. 19 ; Job x. 9. Flesh and blood have no part in the kingdom of God : 1 Cor. xv. 50. The fundamental *form* or principle of our bodily organism, its immutable essence (which here appropriates earthly materials) shall in the resurrection appropriate higher and unchangeable materials, and be developed into a beauty and glory of which we have now no conception : Matth. xiii. 43 ; xvii. 2 ; Luke xx. 36 ; 2 Cor. iii. 18.—Believers living in the world at the time of the resurrection will pass to the glorified state without undergoing death : 1 Cor. xv. 51 ; 2 Cor. v. 4.—The bodies of the wicked will correspond, like those of the righteous, to their internal state and character.

§ 116. *The Last Judgment.* The completion of the Christian life, the manifestation of the kingdom of God in its glory and untroubled bliss, requires as an essential condition entire separation of its members from the godless : Matth. xiii. 24–30, 40–42 ; xxv. 32. The divine justice must connect punishment with sin. Internally this is found in remorse, spiritual blindness, and the stings of passion ; but the external lot must also correspond with the internal state : Rom. ii. 7, 8. With the

general resurrection, the last judgment is associated, as an act of the glorified Son of Man : Matth. xvi. 27 ; xxv. 31 ; John v. 22, 29. The decision of the destiny of each individual is determined by the real worth of his life and deeds : 1 Cor. iv. 5 ; 1 Tim. v. 5, 10, 24, 25 ; Luke xii. 48. Mere external professions of faith can not save ; Matth. vii. 21-23 ; xxv. 41-46. True believers do not come into judgment : the last day only reveals their real character, and their different degrees of faithfulness : John iii. 12 ; v. 24 ; Col. iii. 4 ; Matth. xxv. 34 ; Luke xix. 16-19 ; 1 Cor. xv. 41, 42. The essential points in the last judgment are (1) the idea of retribution : (2) the separation of the pious from the godless.

§ 117. *The Hypothesis of a Restitution of all Things.* That this can take place between death and the end of the world (Sceiermacher) contradicts the Bible, since then there would no longer be any occasion for the separation made by the last judgment. Hence it has no support in Acts iii. 21, and 1 Cor. xv. 22-28, for both these passages relate to the coming of Christ to judgment. (From Acts iii. 21, the phrase, restoration—*apokatastasis*—is derived.) Comp. Phil. ii. 10, 11 ; which also proves nothing, for the *ἴνα* strictly expresses only the divine will in general, and not its execution.—Restricting the view to the human race, it might seem favored by Rom. v. 18, 19, and xi. 32 ; but these passages strictly declare only the power and tendency of the work of redemption, without annulling the condition that lies in human freedom. Comp. on the other hand, Mark ix. 44 ; Matth. xii. 32.—The arguments urged on grounds of reason are insufficient : 1. A finite will can not eternally resist God ; but with the possibility of resistance is conceded that of everlasting resistance. 2. An eternal conflict gives no complete and harmonious system of things ; but the disturbance of the harmony is annulled by punishment. 3. The love of God : but we can not infer from this what would annul the freedom of the creature. 4. The redeemed desire the salvation of all dear to them : but shall man be more merciful than God? Here, too, man will praise the divine love. These arguments all rest on inadequate views of man's freedom, or of the evil of sin.

ART. III. ETERNAL BLESSEDNESS IN THE KINGDOM OF GOD.

§ 118. This blessedness in its inmost essence consists in the vision of God : 1 Cor. xiii. 12 ; 2 Cor. v. 7 ; Matth. v. 8 ; 1 John iii. 2. This vision is entirely different from our present mode of knowledge : the nature of God will then be as

clearly revealed to the spirit, as here the external objects are revealed to the senses. This fellowship with God includes the fellowship with the God-man: and the life of the blessed will also be a fullness of relations with all that is finite and created, and the most intimate communion with those who belong to the kingdom of God. With the resurrection of man there is also to be a corresponding renewal of the visible world: Rom. viii. 19-22; 2 Pet. iii. 10-13; Rev. xxi.

ART. IV.—THE RELATION OF CHRISTIANITY TO THE PRESENT
STAGE OF THE WORLD'S PROGRESS IN SCIENCE, CIVIL-
IZATION, AND THE ARTS.

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It is assumed, of necessity, by Christianity, that it has truths to disclose of great importance to mankind which the race at the time when it was revealed, had been unable to discover. 1 Cor. i. 21. Man had, indeed, made great progress in science, in civilization, and in art. The best talent of the world had been employed in investigating the works of nature, and in inquiring into the relations of man to the Creator, and to another state of being. When Paul stood on Mars' Hill, he was, in respect to all that contributes to human comfort, and that marks the progress of the race, almost in a different world from what one would have been in the rude age of Tubal Cain, Jabal, and Jubal. A period of four thousand years had elapsed since the creation, and all that man had accumulated on the subject of religion and philosophy, had culminated in Greece. The experiment, continued for so long a time, and under such circumstances, whether man could find out the knowledge of God, and a way of salvation, might be regarded as having been fairly made. If it were submitted to man himself to designate a sufficient time to make such an experiment, he himself would admit that four thousand years must be regarded as ample for the trial; if it were submitted to him to select the circumstances under which the trial would be best made, he could hardly imagine that that trial could have been better made than in Greece. Yet, after the experiment had been thus made, the gospel claimed to have truths indispensable to mankind, far in advance of all that man had been able to discover, and which it was now assumed could not be discovered by the

unaided human mind in the investigations of science, in the progress of civilization, and in the discoveries in the arts. The fact that it had such truths, and that it answered questions which had been propounded by Greek philosophers for which no solution had been found, will not be disputed even by those who endeavor to explain the gospel on some other supposition than that it is a revelation from heaven. It is claimed to be a fact by all who believe that Christianity is a revelation from God; it is shown to be a fact by the progress which the race has made *under* that new system as compared with its progress under the influence of the Grecian philosophy.

Eighteen hundred years have since passed away, and during that period the race, in science, civilization, and the arts, has made advances far more rapid than in any eighteen centuries before, or than in all those four thousand years. The world is, in most important respects, a different world from what it was in the days of Pericles and Plato. The telescope has extended its boundaries indefinitely in one direction, and the microscope in the other. Science is a different thing now from what it was then; civilization is different; art is different. Our houses are different; our domestic arrangements are different; our means of passing from place to place, by land or sea, are different; our knowledge of distant lands and oceans is different; our means of recording, transmitting, and perpetuating truth, are different; our knowledge of the substances which compose our world, is different; our views of war are different; our means of cultivating the fields, and of conducting the operations of commerce, are different. Except in architecture and sculpture, there is nothing in which the world is not now immeasurably in advance of what it was in the best days of Greece. A Greek of the age of Pericles would be lost now in the arrangements of civilization around him, not less than one of the age of Tubal Cain would have been if translated suddenly to Athens. We use no Greek ploughs in our fields; no Greek chariots in our journeys; no Greek implements in preparing our food, in writing our books, in transmitting intelligence from place to place; no Greek weapons of war, no Greek ships in battle. We make no use in our schools of their Treatises on Natural History, Astronomy, Medicine, or even mental philosophy; nor do we copy their style of domestic architecture, or refer to them for instruction in the mechanic arts. *We* are in a different world from that in which the ancient Greek was, and it might be interesting to speculate how long it would take Pericles or Plato to learn to act, and move, and speak, and *live* in our age.

It is a fair question whether, admitting that Christianity was in advance of the world at the time when it was communicated to men, it still holds the same relative position. Is it still ahead of the world? Is it abreast of it? Or has it fallen in the rear? Has it been superceded by the discoveries which men have made in science; by the progress of civilization; by the advances in the arts? Has the world reached a point in its progress in which it can "get along" without the gospel? Have the powers of the human mind been so developed during the eighteen hundred years that man can now successfully grapple with questions which were too profound for even the cultivated mind of Greece; and have the secrets of nature been so explored that the knowledge which she has to impart to man, and which eluded the inquirers in the Academy, the Porch, or the Lyceum can now be found in the laboratory or the observatory; in the study of the German, the French, or the English philosopher? Or, to put the question in a form more favorable to Christianity, and in a form in which its friends would demand that it should be put, Has Christianity itself been an important element in the progress which the race has made, and are the institutions of the present time—the forms of civilization, the advances in the arts, and the comforts of life, to be traced so far to Christianity that it may claim that it has been among the direct causes in effecting these changes? If it be assumed or conceded that *this* is so, then, also, it may be fairly asked whether it has not done its work, and may not now be dispensed with in the further progress of the race; and whether it is not now to take its place with the systems adapted to a ruder age, which passed away when the results had become incorporated in permanent human institutions, or when they had been superceded by better systems?

These questions could be suggested with reference to some forms of scepticism, different from those of ancient times, and which are likely to be the forms of unbelief in the coming age. They are not questions which would have occurred in the times of Celsus or Porphyry; they are not the questions which Hobbes, and Shaftsbury, and Bolingbroke would have asked, but they are questions which are likely to lie at the foundation of such views of Christianity as are taken by Strauss and Renan, or such as find their exposition in the pages of the Westminster Review.

There is another question, however, as suggested by these remarks, which may be asked from a Christian point of view. Assuming, as the Christian must, that Christianity was ahead of the world at the time when the revelation was made, and

that in its doctrines it still holds the same relative position, it is a fair question whether, in respect to its means of perpetuity and propagation, it still maintains the same relative position, or whether the apostles had advantages in this respect which the church has not now, or which could not be employed with success in the present condition of the world. All history has united in the record of a very rapid diffusion of the gospel in the times of the apostles; it has referred to the means which were employed, and which were then successful; it has delivered such an unmistakable testimony on the subject that it required all the powers of Gibbon to furnish a philosophical explanation of the fact on the supposition that the gospel is an imposture. But is it true that the church in this age, in view of the present stage of the world in civilization, in science, and the arts, can engage in the work of propagating the system under circumstances as favorable to success as were those which existed in the times of the apostles?

These, indeed, are not the same questions, but they are in the same line, and are alike suggested by the relation of Christianity to the present age. It may be difficult to furnish an answer to both in the same argument, but perhaps the considerations suggested in relation to the one will involve all that is demanded in the other.

The points necessary to be considered in order to a proper elucidation of the subject are, the fact that Christianity, from the nature of the case, is a fixed and unchangeable system, or that it makes no progress from age to age; the fact that while Christianity is thus fixed and stationary, the world makes progress in science, civilization, and the arts; the fact that, in the circumstances of the case, they unavoidably come into collision with each other; and the inquiry on what subjects they are likely to come into collision now as compared with former ages, or, the present relation of the one to the other.

The first point is, that Christianity, from the nature of the case, is fixed and unchanging. It makes no progress in the disclosure of doctrines to be believed; it was perfect as a system of redemption when the Redeemer died, rose, and ascended to heaven; as a system to be explained and understood, it was complete when the volume of revealed truth was finished on Patmos. No new facts were to be added to the record; no new doctrines were to be revealed; no changes were to be made to adjust it to a future condition of the world; nor were the doctrines to be modified to adapt them to new prevailing views of science or philosophy. The system for all time is to

be found in the volume of the New Testament; and the system, when the last record was made there, was precisely what it will be in the last and most cultivated periods of the world. The work was ended when that volume was completed, for man had all that he ever would have as constituting the record of Christianity. No new books were to be added; no new prophets were to be sent; no additional work was to be done to supplement the atonement. Whatever consequences may follow from this position, the defender of Christianity is bound to maintain it, and in the utmost strictness of the expression, the enemy of Christianity may hold him to it.

It is not necessary to argue this point, for its truth springs out of the very nature of the system. It is, moreover, fairly implied in the New Testament itself. The writer of this article believes that the Book of Revelation was the last of the books of the New Testament that was written, and that it occupies its appropriate place as the closing book in the revelation of God to mankind, and although the solemn passage with which that book closes undoubtedly had immediate reference to that book itself, yet, with the view above stated in regard to the proper place of this book in the entire volume of revealed truth, it is not improper to regard it as applicable to the whole volume:—"I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Rev. xxii. 18, 19.

If this is a true position, it follows that the defender of the Christian system can not, as in other systems, avail himself of the progress which the world makes, to relieve himself of difficulty, and to adjust the system to new discoveries and inventions. A system of astronomy, of chemistry, or of anatomy, may be adjusted from age to age. Erroneous views long entertained in regard to the circulation of the blood, or the movements of the heavenly bodies, or the elementary substances of nature, may be detached from the system, and the new views made to occupy their place, though it may require that long-cherished and honored systems shall be abandoned, and names long-cherished with reverence shall cease to be among those which influence mankind. Such has been in fact the progress of the sciences, nor is there any one of the sciences that can now be regarded as so fixed that it may not be modified or revolutionized by new discoveries. If a fact is discovered that is at variance entirely with a prevailing theory

of astronomy, anatomy, or chemistry, it is not fatal to the science itself. The system may be at once adjusted to the new fact, and the change constitute an epoch in the advance of the science. Not so, however, in regard to the Bible, and to the Christian system. If the world in its progress discloses facts that are irreconcilable with the Bible on just principles of interpretation, it is fatal to its claims as a revelation from God. We can not go back, as in the case of astronomy, and *adjust* the historical or doctrinal statement in the Bible to the new discoveries.

It follows from these views, (1) That the proper work of man in regard to Christianity is to ascertain, by a fair interpretation of language, what the system *is*; not to determine what it *should* be. The work of the Christian theologian is to sit down to the New Testament simply as an interpreter of language, as the learner in science sits down to the study of the works of nature to learn what nature *is*; not to determine what it should be; to explain a world, not to make a world. The principle suggested by Bacon in the first maxim of the *Novum Organon*,* is as applicable to Christianity as it is to nature, and lies as certainly at the foundation of all just views of theology as it does of all just views of science. By the proper study of language, according to the received laws of exegesis among men, the theologian is to ascertain what the system *is*, and having done that, his work is ended.

(2) It follows that the friend of revelation is not at liberty to modify the system; to accommodate it to prevailing theories in philosophy; or to adjust it to new facts as they shall develop themselves in the progress of human affairs. No power can change the system but that power which originated it; and the authority to modify it so as to adjust it to human belief, or to facts as they are developed in science, has not been entrusted to mortals. Truth is uncompromising and unaccommodating. It will not bend. It can not be made different at one time from what it is another. The proposition that in a right angled triangle the square of the hypotenuse is equal to the sum of the squares on the two sides, is a truth not peculiar to one age or nation; not to be expressed in one language only; not to die away among obsolete maxims in the advancing periods of the world; and not to be modified or changed though truths of surpassing magnitude on other subjects are disclosed to human view. So the Christian theologian is

* Homo, naturæ minister et interpres, tantum facit et intelligit, quantum de naturæ ordine, re vel mente observaverit; nec amplius scit, aut potest.

bound to believe in regard to revealed truth ; so the unbelieving world may require of him, in regard to each and every portion of the revealed truth of God, that he shall hold it precisely as it was revealed.

There are, however, one or two remarks which may be made to show that this rule is not quite as rigid in its actual application as it seems to be. In another part of this article we may show that the rule is, in fact, as rigid and stern in respect to science as it is in respect to Christianity.

It is not to be assumed, then, by the Christian or the infidel, that we have, in fact, in our creeds, and in our interpretations of the Bible, *precisely* the system which was revealed. That we have the true *record* in the Bible unimpaired, we believe ; that we have the proper interpretation of that record, is not to be assumed as certain. Christianity has been transmitted to us from a far distant age. It has come in contact with all the philosophical systems of the world. Its outward form has been moulded much by philosophy ; much by its alliance with the State. The synods and councils which have determined the creeds of the church, have been, like other assemblies, composed of imperfect men :—often more under the influence of philosophy than religion, and more under the influence of ambition than either ; often ignorant of the plainest rules of exegesis ; and often seeking rather to establish a hierarchy, than to promote the kingdom of Christ. As a matter of fact we know that during that long period there is almost no absurdity of doctrine or interpretation which has not been embraced by the church ; almost no error which has not been sanctioned by synods and councils ; almost no truth the belief of which has not exposed him who held it to persecution from the church. Christianity has thus come down to us through a descent of eighteen centuries, collecting, in its progress, whatever of good or bad there might be that could in any way be made to adhere to it ; adopting as its own the opinions in mental philosophy, and the doctrines of science, true or false, which have prevailed in the world ; and uniting all in its symbols of faith—a vast and monstrous agglomerate of original sacred truth and of the errors and absurdities which the world has accumulated in the lapse of ages. It is a ship—not now just starting out of port, fresh and new, and clean, but one that has sailed afar, and that has collected whatever of barnacles and sea-weeds that could be made to adhere to it. Those barnacles, and that sea-weed, must be detached from it if the ship is to be made to traverse safely distant seas again.

A great part of the work of the church in modern times

has been to *detach* from it the errors and corruptions which it had accumulated in the long period of its history. This was, in fact, the main service which Luther rendered to the church, restoring it in a great measure to its pristine beauty and vigor. This is the service which has been rendered by modern sacred criticism; this the work to be done by the efforts to restore the text of the Bible, and by the canons of interpretation in their application to the word of God.

Luther, indeed, performed a great work, for Christianity in the Protestant form was a different thing from what it had been as presented to the world for a thousand years. But we are not to *assume* that the work was wholly done by him, or that in the Westminster, the Helvetic, and the Savoy confessions, in the Thirty-nine Articles, or in the Heidelberg Catechism, we have Christianity *precisely* as its Author designed to communicate it to mankind. We are not to assume that all the received views in the church now are true views, and are in no manner to be modified. We are not to assume that the texts of Scripture which the Westminster Assembly affixed to the Larger and Shorter Catechisms are all properly applied, and are to be held as proof-texts now, or that the doctrines which they are designed to defend *are* in fact doctrines of the Scriptures at all. We are not to assume that the views held in the church in regard to the past history of our world, and the interpretations which, in defense of those views, the church has attached to certain statements of the Bible, are therefore correct. Nor are we to assume that, in the language of the Pastor of the church in Leyden, there are no more truths "to break forth out of God's holy word."

All this is matter of fair investigation still; and when a new fact in science is discovered that seems to conflict with a statement in the Bible, or when an old record in Egypt or Nineveh is exhumed that *seems* to carry the history of the world back to a remoter period than that assigned by Usher, we are at perfect liberty to inquire whether the common interpretation of the Bible, though received for ages, is the correct interpretation; whether, as in the case of astronomy in the time of Galilee, the church has not been mistaken in its views on the subject; and whether the Bible, by the fair laws of exegesis, is capable of being reconciled with the new discovery in science, or with the new historical fact that has been disclosed to the world. If it can be, Christianity may avail itself of it; if it can not be, it must be abandoned. This "play," therefore, if we may thus express ourselves, is open to the friends of Christianity, while the statement is held to be true in its most rigid form that, in

itself, it is a fixed and unchangeable system, incapable of progress or change.

While Christianity is thus fixed and unchangeable, the world makes progress in science, civilization, and the arts. It is bound by no such rigid laws as those which pertain to an unchangeable system; it holds no theory in philosophy, and no creed in regard to the sciences, which may not be modified, and adjusted to the highest advances which the race can make. As a matter of fact, the world makes progress. It drops erroneous systems by the way. It readily incorporates new facts into the system. The old Ptolemaic system, not without a struggle indeed, gives way to the Copernican system in astronomy, and in the new system there is no difficulty, without changing its character, in assigning its place to each new planet as it is discovered; to any number of comets and asteroids; to new systems of worlds lying beyond our own planetary system; or to any number of nebulae, floating in the distant ether, not yet resolved into worlds. There is nothing therefore, like a fixed and unchangeable system that seems to bind the race in its career. In science man seems to be free; in religion a fettered slave.

While this statement, however, is made in regard to science, civilization, and the arts as progressive, it is important to understand precisely in what sense it is true, in order that we may appreciate the manner in which the one comes in collision with the other.

Science then, in itself, in the highest sense of that term, is as really as fixed and unchangeable as Christianity. The business of science is not to *create*; it is to *discover*. The maxim of Lord Bacon, already referred to, represents man as merely "the minister and interpreter of nature." The student of nature does not create the truths in his department any more than the theologian does in his, nor is he any more at liberty to change or modify the facts in his department than the student of the Bible is in his. Moreover, each and all the sciences, using that word in the largest sense, save the science of history, were in themselves as perfect and complete at the beginning of the creation as they are now, and the struggles, the changes, the errors, the advances, the stoppages, the modifications recorded in Whewell's *History of the Inductive Sciences*, are strictly parallel with the history of theological science; with the toils of plodding theologians; with the labors of synods and councils; with the struggles, the changes the errors, the advances, and the stoppages in the efforts to

form the system of Christian theology as it now exists in the world. A treatise on any one of the sciences, if correctly prepared at the beginning of the world, would be a correct treatise now, just as a creed that would have fairly represented Christianity when the volume of inspiration was finished, would be a correct creed now. There are no new truths; no new facts; no new principles that have been introduced in the one case any more than in the other. A correct treatise on astronomy, for example, written when "the morning stars sang together, and the sons of God shouted for joy," or when the Chaldeans looked out on the heavens and mapped the world above us with strange figures and forms, would be a correct treatise now. The worlds are the same; the laws of their great movements are the same; their magnitudes, distances, periods and revolutions are the same. Kepler did not create the great laws, the discovery of which has given immortality to his name; Galileo did not bring into existence the satellites of Jupiter; nor did Newton originate the principle of universal gravitation. So far as known, no new worlds have been added to the system; it is absolutely certain that no modifications have occurred in the laws by which it is governed. A treatise on anatomy in the time of Galen, if correct then, would be perfect now. There have been no changes in the structure of man that would demand a revision or a modification of the system. Not one new bone has been added to the human frame; not one new muscle, nerve, or tendon has been laid down; nor have any new channels been grooved out for the flow of the blood. Had Galen presented to the world a true theory in his time of the circulation of the blood, it would have been as correct now as is the theory of Harvey. A treatise on chemistry when, under the Caliphate at Bagdad, the followers of Mohammed were on the point of such great discoveries, would be a correct treatise now. No new substances have been added to the sixty or more of which the universe is composed; nor have there been any new laws in respect to the proportions in which they combine, and the chemical changes which occur in the air, the earth, and the waters. The treatises of Solomon when 'he spake of trees from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall, and of beasts, and of fowl, and of creeping things, and of fishes' (1 Kings iv. 33), if they were correct treatises then, and stated the true laws that governed in his time in the vegetable and animal world, would be correct representations of that world now, and, if preserved, would have rendered useless all the toils of Linnæus, a Buffon, and Cuvier. The

electric fluid when it glittered and played on the mast of the ancient mariner, was the same that it is now, when, arrested and guided, it makes its way over hills and plains, or along the beds of oceans, lighting up the world with intelligence. In like manner a system of metallurgy when Tubal Cain became the "instructor of every artificer in brass and iron" (Gen. iv. 22), or of music in the time of Jabal, "the father of all such as handle the harp and the organ" (Gen. iv. 21), or of agriculture in the days of Jabal, "the father of such as dwell in tents, and of such as have cattle" (Gen. iv. 20), would be a correct system in each department now. The instructions of the schools have added nothing to the principles on which the metals are spread over the earth, nor have they increased or diminished the quantity. Mozart and Handel have added nothing to the laws of the Octave; nor has Liebig introduced one new substance as entering into scientific agriculture, or modined one on which its success depends.

Yet, in the ordinary sense of the word *science*, the world does make progress, and in reference to science as *known*, and to theories which are regarded as just expositions of nature, it need not be said that the world is immeasurably in advance of what it was in the time when the gospel was revealed to mankind. All the old treatises on sciences have passed away. They are valuable only as marking the progress of the race, and as enabling us to compare the present with the past. No one feels bound to defend these ancient expositions of nature, as the Christian theologian feels bound to defend the ancient records of his faith; no one is charged with heresy in science if he discards the teachings of the ancients altogether. The friend of science *is* free. He is bound by no ancient exposition of nature; nor does he hesitate, on the discovery of a new fact in nature—in astronomy, in chemistry, in anatomy—to set aside at once all in the received systems that is inconsistent with that fact, and to set himself at work to *adjust* the system to the new revelation. He does not *create* the fact, and, therefore, he does not create the science: he modifies the system as received in accordance with that fact, and allows it to exert its full influence in forming the opinions of mankind in all time to come. He discovers; he does not make. Columbus discovered America, he did not create it, and the fact of its existence was the same before he discovered it as afterwards, and would have been the same if he had not lived. Adams and Le Verrier indicated the place of an unknown planet in the heavens. They did not create it. Its existence was the same before they made it known as afterwards; and

would have been the same if they had not suggested the fact of its existence to mankind. From the beginning of the creation that distant star had walked its rounds on perhaps the outer limit of our solar system, by whomsoever of God's creatures observed, yet unobserved by men. The laws of Kepler are the laws by which the universe has always been controlled. He discovered them; he did not create them. With some apparent irreverence he said that as God had waited for nearly six thousand years for him to disclose those laws to men, so *he* could afford to wait until the credit due to him for the discovery should be awarded to him by the world. Meanwhile when God was "waiting" for him to make the great disclosure, and whether the world would, or would not, award to him the glory of the discovery, these laws were acting on the system, and would have been the same if he had not come upon the stage to discover them, or if the world had refused to admit his claims.

Thus science advances. Not that it changes. Not that it has any new facts. Not that new matter is formed, or that new properties are given to the atoms that compose it, or that new continents or new planets are made that man may be glorified by their discovery, but that the original great laws and facts of science, in themselves as fixed and unchangeable as the truths of the Christian system when the New Testament was completed and brought to view, are arranged, explained, and properly located in the respective systems of each, displacing the errors of the past, and advancing to that state when, "man, the minister and interpreter of nature," shall have brought the systems of science, as far as the human powers will permit, into harmony with the system as it reposed eternally in the mind of the Creator.

Such being the facts in regard to the two systems, it was inevitable that they should come into collision, and that they should be liable, at any time, to cross each other. The nature of that collision must depend much on the false views which are, at any time, attached to the Christian system—as the sailing of our ship would be affected much by the barnacles and sea-weed attached to it, and on the views of philosophy and science that prevail at any one period of the world. The work of adjusting the two, therefore, must vary from age to age, as the nature of the warfare between the two must vary in different periods of the world. The battle, under a new form, may be to be re-fought in each successive generation. The triumph of Christianity at one time is, by no means, a permanent

triumph, or even in itself a proof of permanent triumph ; and the apparent triumph, at any time, of infidelity is by no means a demonstration of permanent and ultimate victory. Celsus, Porphyry, and Julian act their part and disappear ; Hobbes, Chubb, and Morgan follow, and then vanish from the stage ; Volney, Gibbon, Hume, attack the system, and retire from the conflict ; Strauss and Renan—Hegel and Comte, follow after. A host of scientific warriors rush on the stage for an attack on the fixed and unchangeable system, deriving their means of attack from a system that is in itself as fixed and unchanging as is claimed for Christianity itself, and the warfare assumes new forms, and is to be fought with new weapons. Whether these two systems, equally fixed and unchangeable, are *really* in conflict, or will be found ultimately to coincide and harmonize, is the question which is now before this age. It is too early to determine it with such certainty that the two parties shall agree. The Christian theologian believes assuredly that it will ultimately be so ; the scientific sceptic is not less confident that the prospect of ultimate harmony, if it ever existed, has vanished forever.

For the purposes of this article, it is important to designate, in few words, the varying nature of this conflict. Historically, the conflict is divided into three periods : from the time when the gospel was first preached, to the age when it became permanently established in the world ; the middle ages—the times when, amidst much darkness in science, and much error in religion, the human mind was struggling into light ; and the present age.

In the first of these periods, the nature of the conflict was marked and definite, and the conflict is never to be renewed. The systems with which the gospel came into collision have passed away, and will not be revived.

That conflict was a conflict between Christianity and Judaism on the one hand, and Christianity and the Greek and Roman philosophy on the other.

In Judea, Christianity came in collision with religion alone. The Jews had no literature besides their sacred books ; they had no science, no philosophy. Beyond what is in their sacred records they have contributed nothing of value to the progress of mankind, either in war or peace ; and the collision, therefore, in Judea was wholly on the subject of religion. The views which were then regarded as antagonistic to Christianity, have ceased to influence the world beyond the small number that constitutes the remnant of the Hebrew people, and the conflicts which Christian apostles waged with Jewish Doctors have ceased forever.

In Greece, in Rome, the conflict was of a different nature. It was partly with religion ; partly with priestly power ; partly with the state ; partly with philosophy. It is only in the latter aspect that our subject requires us to notice it. It was, so far as this point is concerned, a conflict with " philosophy," not, with science. The Greeks had little science ; the Romans less. It is not too much to say that, in respect to physical sciences, the most eminent of the Greek philosophers would not have been qualified for admission into the lowest class of any American college (Comp. Whewell's History of the Inductive Sciences, vol. I., B. I.) ; nor have they contributed anything that now enters into the instructions in our laboratories and schools. The conflict, therefore, in Greece, and the same was true substantially in Rome, was with an acute and subtle metaphysical philosophy. It was not on questions started in the laboratory or the observatory, but in the Academy and the Porch. In Judea it was substantially the question about the atonement ; in Greece it was the question about the elevation of the race. The Greek philosopher knew of but one way of reforming men, of meeting human ills, of obtaining the favor of God. It was by mental culture ; by development ; by conformity to a just standard of morals. Christianity proclaimed that men in this way could not find out God, but that the entire hope of the race for reformation, elevation, and salvation, was in the doctrine of Christ crucified. This was foolishness to the Greek. It was not on his line in reference to the means of elevating man, and he spurned and rejected it.

Those old controversies have passed away. All that there was in the philosophy of Greece that was opposed to Christianity, has ceased to influence mankind, and the philosophy will not be revived. Celsus and Porphyry have done their work, and done it well ; and except as they are exhumed to illustrate the history of the church, or are explored by some theological teacher who regards all wisdom as found among the fathers, the whole has gone into the " extinct controversies " of the past.

The second of these periods embraced the middle ages ; the times when, amidst much darkness in science, and much error in religion, the human mind was struggling into light. The history of this is a history of nearly all the persecutions under the Papacy. The peculiarity of this period, so far as there was a collision between Christianity, science, civilization, and the arts, was, that the church adopted certain interpretations of Scripture as infallible ; that it regarded the Bible as making statements on the structure of the universe, as well as

on the plan of salvation, which were equally to be received as a part of the creed of Christendom, and which were to be defended in the same manner as any other articles of the creed ; that it claimed jurisdiction over all the subjects of knowledge, as it did over the wealth and power of newly-discovered kingdoms ; and that to doubt the authority of the church on subjects of science, was a heresy of the same nature as to doubt the doctrine of the Trinity or the incarnation.

Each successive discovery in science, therefore, brought the church into contact with the world, and led to persecution. The collision was not with Christianity as such, but with Christianity as it was embodied in the prevailing interpretations of the Scriptures, and in the articles of a church claiming to be infallible. Thus in the case of Galileo. His offence in holding the doctrines of the Coperican system, was not against the Bible, for the Bible, properly interpreted, has revealed nothing on the subject, but was against the *interpretation* put on the Bible by the church. The church had adopted the Ptolemaic system of astronomy, and to call the truth of that in question was, in the judgment of the mass, an attack on the Bible itself. Through this long and gloomy tract of ages, science struggled in dark and obscure places, restrained and intimidated by the fears of a collision with the church, as freedom struggled everywhere, restrained and awed by the fears of the Papal power. The one was held in check as really as the other. Here and there a solitary individual, like Roger Bacon, pursued his studies alone. Each new discovery involved the dangers of a conflict with the church ; each advance made was imperiled by the apprehension of infringing on some article of faith. Nature was explored with the apprehension of a revelation there that would be in conflict with the infallible revelation as interpreted by the church, and each new discovery was made by *stealth*, and with the fear of the rack or the stake before the eyes. Science emerged into light and freedom only when those shackles were burst asunder, and when men acted on the idea that science was to be pursued in an independent manner, and that the observation of the stars, and the examination of the component elements of nature, were not to be restrained by any interpretations which had been affixed to the Bible.

The world was slow to learn this. In fact, the lesson is not yet wholly learned. The investigations of modern astronomy, as in the time of Galileo, have been pursued in the face of a prevailing belief that these disclosures are against the teachings of Revelation ; all the investigations of geology have

been made, on the one hand, by a hope that the results would be found to be in conflict with the Bible, and, on the other by an apprehension that disclosures would be made that could not be reconciled with the statement in Genesis. Geology and astronomy have achieved their triumphs only by setting aside interpretations of the Bible which have been received in the church for ages, and the inquiries which are now pursued in regard to the work of creation, the antiquity of man upon the earth, and the origin of the races, are pursued, on the one hand with the hope, and on the other with the fear, that the result will be found to conflict with the teachings of the Bible. It has been, and is, a slow work for man to learn that his *interpretation* of the Bible is not necessarily the teaching of the Bible; that to detach a false interpretation from the word of God is not necessarily an assault on the Bible itself.

We have fallen on other times. A new era is opened upon the world, and Christianity and the world now come into collision in a form wholly different from the collision in the times of the apostles, and in the middle ages. The defender of Christianity has a different work to do from what he had in the time of Porphyry and Celsus; in the time of Morgan and Chubb; in the time of Volney, Gibbon, Hume. To the church at large; to the Christian ministry; and especially to those who are preparing for the work of the ministry, nothing can be of greater importance than to understand the nature of the conflict which is to be before the church in the next age.

A few remarks here seem necessary to place this part of the subject in a proper light:

1. It is, as before intimated, always a fair question, when there is an apparent collision between the Bible and science, whether the collision is, in fact, between the scientific truth, and the *Bible*, or between that truth and the prevailing and received *interpretation* of the Bible. The one is to be by no means assumed as synonymous with the other. To the utmost extent which the proper laws of interpreting language will allow, the friend of Christianity is to be permitted to apply those laws to determine whether the received interpretation of the Bible is the necessary, and the fair one. The Bible is, indeed, not to be made a "nose of wax;" but it is equally true that the infidel is not to *assume* that the interpretation which *he* puts on the Bible is the true one, or that *any* interpretation found in creeds, or in treatises of theology, is necessarily the correct one. The whole question about the correctness of the text; about the agreement of manuscripts; about the changed use of words; about the meaning of language as

modified in any particular country, among any particular people, or at any particular time, is a fair and open question—a question of simple interpretation, as it is in inquiring respecting the meaning of Homer or Herodotus. To the utmost extent to which the fair canons of criticism are applicable to any ancient book, the friend of the Bible may avail himself of those canons to *detach* a false interpretation from the word of God—to remove another barnacle from the ship that has in long voyages vexed many seas. Even if, which is almost demonstrably impossible, the followers of Lepsius, Gliddon, Nott, and Bunsen, could establish the fact that the human race has been upon the earth for a period of twenty thousand years, it would still be an open question whether the Bible, by fair interpretation, teaches the contrary, and whether the common interpretation of the church, though received for ages, *may* not have been founded on erroneous *data* in determining what the Bible teaches on the subject:—or whether it teaches anything. There is, indeed, a limit to this; but it is a limit to be determined in the case of the Bible, as in the case of any other ancient book, by a proper application of the rules of exegesis.

2. The warfare in our time between Christianity and the world in respect to science, civilization, and the arts, has changed. The old modes of attacking the Bible have been abandoned; and the old modes of defending it, are, therefore, to be abandoned. On all matters pertaining to the progress of our race, there are many 'extinct controversies'—old volcanoes that have been burned out, leaving nothing but scorice and ashes—and on no subject is this more true than on the subject of theology. Around those extinct volcanoes we wander now, safe, but with nothing to relieve the desolation. The time was when all was commotion there. The mountains heaved; the flames belched forth; the sky was lurid; rivers of burning lava flowed in every direction. All was consumed. Nor city, nor hamlet, nor tree, nor shrub, nor flower, nor spire of grass, was spared; and perhaps no living thing will now ever grow on the fatal spot. So with many of the old controversies in philosophy; in science; in religion. What could better resemble the scorice of such an ancient volcano than the huge tomes of the schoolmen; what could more resemble such a volcano in action, than the heat, and fire, and zeal of Thomas Aquinas, and John Duns Scotus? What shrub, tree, flower, or living thing can be culled from those blackened remains?

It is a material point thus gained when one is girding on the armor to fight the battles of his own age, to know exactly

where he starts, and what is precisely the nature of the warfare which he is to wage. It is much to know what is settled, and what is open still. The soldier now would spend his time to very little purpose who should furbish some piece of old rusty armor; who should see that his helmet, and his shield, and his greaves, and his spear, were in good order; or who should, as in other days, encase his horse in armor, and move into battle reflecting around him the rays of the sun. Those old suits of armor for horses and men do well in ancient Baronial halls, for we expect to find them there.

There are certain battles in regard to Christianity in its collision with the world which have been well-fought, and which are not to be renewed in our time, or ever-onward. Porphyry, in his day, had his field; Celsus his; Julian his. In neither case was it science, or sacred criticism. It was the ancient philosophy as then held, coming into contact with a new religion—Christianity. Those men did their work well. They did all that acute philosophers, sustained, in the case of Julian, by the might of imperial power, could do, to prevent the spread of the new system. That battle is not to be fought over again. The philosophy which they held, like the men themselves, has long since passed away, to be revived on earth no more. Volney had his field; and did his work well. Seated amidst the "Ruins" of ages, and surveying the empires and systems that had passed away, he inferred that, in the course of events, there must be a succession of "Ruins" to the end of time, and that the existing empires, and systems of philosophy—Christianity among the number—would be added to the Ruins of the past, and be numbered among extinct systems. No one could do his work better than he has done; and that attempt will not be made again. Paine had his field; and he did his work well. With talents eminently useful when employed in vindicating the "Rights of Man;"* with a power of language almost without a parallel; with an acquaintance with the *Billingsgate* of the English tongue equalled by few and surpassed by none, he undertook to drive the Bible from the world by ribaldry and abuse. That battle has been fought. Whoever attempts hereafter to attack Christianity in that manner, will find that the work has been already better done than he can do it himself, and that the great point has been settled forever that religion is not to be driven from the world by scorn, ribaldry, and vulgarity. Voltaire had his field; satire, learning, poetry, philosophy. He did his work well. Who

* Chief Justice Marshall. Life of Washington.

is to surpass him? Who is to equal him? Who shall hope to succeed in destroying Christianity by such means if the great Frenchman failed? What remains in that line but to reproduce his criticisms, to republish his philosophy, to repeat his sarcasms? Who can do that better than he has done himself? Hume had his field; and he has done his work well. By most subtle sophistry; by great calmness; by a spirit of apparent candor; by perplexing and involving a subject so as, even to this day, to exercise the ingenuity of the world to show *where* he was wrong, when the great body of men felt that he *was* wrong, he attempted to show that a miracle could not be believed to be true. Where Thomas Brown and Dugald Stewart have exhausted their powers to detect the sophistry, leaving it doubtful whether it has been detected, and where many a theologian has attempted to show that it *was* sophistry, and yet left the impression of Mr. Hume's argument more deeply imbedded in the mind than it was before, it can not be supposed that *that* argument will be presented in a more embarrassing form, or that as a metaphysical argument against miracles it is to gain any new strength in coming ages. Gibbon had his field, and well has he worked it. His province was history, and his investigations led him as a *skeptic*, as he probably intended they should, over the entire period when Christianity, from the feeblest beginning, made its way over the Roman world, and "sat down on the throne of the Cæsars:" when during the long and eventful ages of the Decline of the Empire, Christianity was seen moulding society, directing wars, founding empires, modifying opinions, changing the arts of life, introducing revolutions into laws, manners, dress, dwellings, schools; when it controlled the government and influenced the people; when it founded monasteries and colleges; when it poured its embattled legions on the Holy Land. It was no part of the work or the aim of Gibbon to falsify history even for the defence of skepticism. It was not his to state as a fact what had never occurred. We believe that as a historian he was, in this respect, among the most faithful of men. We do not believe that his skepticism, bitter as it was, ever led him, in a single instance, to pervert or falsify a *fact*, however much it might be opposed to his own views on the subject of religion, or however much ingenuity it might require to escape from the legitimate *consequences* of the fact. By unwearied study; by great learning; by an unrivaled command of language; by patient toil; by a comprehensive grasp of his great subject, he has placed himself at the head of historians, and from the time of Thucydides down

there has not been a man more upright, stern, honest, unbending, engaged in recording the facts of history. Yet faithful as to his facts, he traversed the entire field with a *sneer* on his countenance, and with a purpose to make the *facts* as they existed do all that they could be made to do to destroy confidence in the divine origin of the Christian religion. No one hereafter, if he attempts the work at all, will do it so well; and in *that* method of destroying faith in the Christian religion, no more remains to be accomplished.

These controversies have passed away, and these methods of attempting to destroy Christianity are fast ceasing to exert an influence on mankind. The collision now between Christianity and the world is substantially a new form of collision; the attack is from a new quarter, and with new weapons; the controversy is a more fearful one; the questions involved are deeper than those with which the church has heretofore grappled; the results of the conflict, so far as we can see, are to be final.

The points on which Christianity is now coming into collision with the world in its present stage of progress, civilization, and the arts, are principally the following:

I. The inspiration of the Bible; the question whether a "book revelation" is possible, and whether, if possible, the Bible is such a revelation, and is infallible.

II. The antiquity of the human race—the question whether, according to the commonly received teachings of the Scriptures, man has been upon the earth for a period of about six thousand years, or whether his history stretches back for a period of ten or twenty thousand years.

III. The origin of the race—whether the different types of men upon the earth have had a common origin, and have been derived from a single pair, or whether, as is maintained in regard to the inferior animals, men have sprung up in different centres, either as developed from inferior orders of beings, or from independent created "heads" of the different races upon the earth—the Caucasian, the Mongolian, the Ethiopian, the American; in other words, whether the varieties in the human family can be reconciled with the undoubted doctrine of the Bible that the whole human family is descended from a single pair.

IV. The whole question of miracles—whether miracles are possible; whether a record of a miracle could be believed; or whether the laws of nature are so fixed and unchanging that there never has been, and never can be, sufficient evidence of the direct interposition of divine power to justify the belief that they have been ever set aside.

The importance of these inquiries, and their bearing, well understood by the enemies of Christianity, on revealed religion, will be readily perceived.

For the first of them—the inspiration of the Bible. It is clear that the whole question about a revelation at all, and about Christianity in particular, depends on this. Nothing can be plainer than that the Bible *claims* to be a supernatural revelation from God; that its teachings are above human teachings; that the real author of the Book is the Holy Ghost speaking through inspired men; and that its teachings constitute an infallible guide for man. Deny this; deny that it is inspired in any other sense than as Homer, or Ossian, or Shakspeare were inspired, and it is clear that the book at once loses its authority, and the system which it contains is placed on the same level as the system in the Koran, the Zendavesta, or the Shasters.

For the second of these—the antiquity of man upon the earth—it is plain, also, that the question *may* assume such a form as to involve the whole question of revealed religion. As before intimated, it may be a fair question whether the Scripture record extends back precisely to the period of six thousand years, or whether *if* it were demonstrated that man had been upon the earth ten or even twenty thousand years, the proper interpretation of the Bible would be found to be consistent with such a fact; but, beyond all question, there *is* a limit, probably much within the twenty thousand years of man's residence upon the earth, according to the Bible. The Bible *is* a history; a history of man. It professes to go up to the beginning—the period of his first appearance upon the earth. It traces the origin of nations; records the dispersions of the race; accounts for the origin of languages. In that history of living beings—of man—there *can* be no such long periods of successive repose, of slow development, of destruction, of new creations, and of sweeping off entire races from the earth, as occur in the mere geological history of the world, when an interval, unexplained, of a thousand, or a million of years, is scarcely to be taken into the account. In other words, by no possible propriety, by no fair rules of interpretation, can the liberty be allowed in regard to the history of *man* which is conceded on all hands to the student of geology in reference to the transformations on and within the earth before man appeared on it. The earth itself, so far as the account in the Bible goes, *may* have existed any number of millions of ages; man, according to the Bible, is a recent visitant to this world, and the time is not remote in the past when he was formed by his Creator to occupy a world made ready for his abode.

For the third of these points—the question whether the human race is derived from a single pair—it is manifest that the whole question of the truth of revelation and of redemption turns on this. The Bible records the creation of a single pair, and no other. It gives the history of the world as derived from that single pair, and no other. It records the migrations and wanderings of the descendants of that one pair to all parts of the world, and of no others : Gen. x. It treats the race as one. It regards that one pair as the head of the entire race, and affirms that the disobedience of that one pair affected all the dwellers on the earth as one race—not the Caucasian race only, or the Mongolian, the African, or the American, but the entire race. “In Adam all die :” 1 Cor. xv. 22. “By one man sin entered into the world, and death by sin :” Rom. v. 12. “By one man’s disobedience many—*οἱ πολλοί*—the many—were made sinners :” Rom. v. 19. These expressions comprehend the race ; and the entire doctrine of depravity and of death, according to the Bible, is identified with the fact that there was a single pair at the head of the entire race. The same is the Scripture doctrine in regard to redemption. The race, according to that plan, is one :—one in origin ; one in apostasy ; one in guilt ; one in death. The work of redemption is not Mongolian, or Caucasian, or Ethiopian, but it pertains to man as man. In redemption, as in the fall, there is one Head—the counterpart of the other, each acting for the race.” “As in Adam all die, even so in Christ shall all be made alive :” 1 Cor. xv. 22. “Since by man came death, by man came also the resurrection of the dead :” 1 Cor. xv. 21. “As by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous :” Rom. v. 19. In reference to this point, also, it is certain that it is indispensable to proper faith in the Bible. By no fair rules of exegesis ; by no possible torture of language, can the teachings of the Bible be made consistent with the belief that the different “races” of men upon the earth have each had a separate origin. “God has made of one blood all nations of men to dwell on all the face of the earth :” Acts xvii. 26. This fact is not only affirmed, but everywhere implied, and well do the men who are assailing it understand its bearing on the question of the reception or rejection of the Bible in the world.

As to the fourth point—the question whether miracles are possible, this also is vital to all faith in the Bible. Mr. Hume understood this, and attempted, by a most ingenious metaphysical argument, to put the question about miracles, and faith in the Bible, to rest forever. It comes before the church and the

world now in a different form ; not less difficult to be met ; more likely to affect scientific men ; more likely to be popular. The doctrine that miracles are impossible as held now is founded on the alleged stability of the laws of nature. At first, in science, nothing seems more fluctuating or unsettled than those laws. The varying seasons ; the clouds ; the storms of ocean ; the work of disease ; the wantonness of the lightning's flash ; the play of the Aurora Borealis ; the irregularity of the term of human life ; the movements of comets and meteors, all these seemed to be independent of any fixed laws, and these movements were explained in the early periods of the world, as Comte (Positive Philosophy), has stated, by the supposition of supernatural agencies. Silently and gradually, however, these irregularities have been reduced to order and law, and man has approached, what Comte regards as the last stage, the Ultima Thule, of science, the Positive philosophy ; the point where no supernatural agency is to be recognized ; where no events are to be traced to an "unknown metaphysical cause ;" but where all that is known—all that exists—is an antecedent and a sequent, with no real causation, and, as far as known, no God.* That, apart from such speculations as those of the Positive philosophy, there is a tendency in our age to this result there can be no doubt. Thus far in the progress of science, the tendency has been, undoubtedly, to find fixed and unchanging laws prevailing, and the object of science is to ascertain and apply those laws. The studies of the astronomer proceed on this supposition ; the investigations in the laboratory ; the arts of navigation and agriculture ; even the doctrines of tides, and winds, and storms proceed on the supposition of the existence of unvarying laws. By all, therefore, that there is in such a tendency to universality ; by all that is done to reduce that which in former ages seemed to be irregular to the control of fixed laws ; by all the affirmations which scientific men make that the laws of nature *are* fixed and unchanging, there is an approximation, consciously or unconsciously, to the conclusion that miracles have never occurred ; that all the well-established *facts* which have taken place in the history of our world are reducible to the operation of fixed laws ; and that all the alleged facts that can not thus be reduced are to be classed among myths and fables.

And yet it is clear that no man *can* receive the Bible who does not believe in the exertion of miraculous power in our

* See the elaborate and very able article on "The Positive Philosophy of Auguste Comte" by J. S. Mill, Esq., now Member of Parliament, in the Westminster Review for April 1865.

world. From the beginning of the book to the end, it proceeds on the supposition that God has often interfered in human affairs by his own direct power; that there have been cases innumerable where all there *was* in the case, was an event, and the will of God behind it. The reader of the Bible walks in the midst of signs and wonders. He is in a supernatural world. He is in the constant presence of Deity:—God, in his sovereignty creating the world itself; forming man upon it; conversing with man; giving law in calm conversation, and amidst thunders and tempests; rescuing his people from bondage by his own power; making a path for them through the sea; overwhelming their enemies; shaking the nations; sending conquerors and prophets supernaturally endowed, until the whole is consummated by the appearance of the God incarnate—giving sight to the blind and hearing to the deaf; healing all manner of disease, and raising up the dead—himself raised from the grave to life, and borne up to heaven. Who *can* believe in Jesus Christ who does not believe in miracles? Who *can* believe that the Bible has the slightest claim on the faith of mankind who maintains that the laws of nature are so fixed and unchanging that a miracle is impossible?

It remains to enquire, in accordance with the main design of this article, what is the relation of Christianity to the present stage of the world in its progress in science, civilization, and the arts. In this part of the inquiry, it must be assumed that when the gospel was announced to mankind it had truths of great importance to communicate in advance of what man then possessed. Assuming this, the inquiry now before us presents itself in two forms: (*a*) Whether the gospel is, in this respect, still in advance of the world, or whether the world has so come up with it, or gone ahead of it, as to supercede it; and (*b*) whether, admitting that it is still in advance of the world in its disclosures, it has kept up with the race in its means of propagating itself, so as to be able, in this respect, to maintain its advanced position. These inquiries do not differ so materially that they can not be pursued together.

(1.) The first material point on this part of our subject is, that while the world has made great progress in other things, it has made none whatever on the subjects which constitute the peculiar teachings of Christianity. In reference to what the gospel claimed as its own, the world has struck out no light; has removed no difficulty; has answered none of the questions which perplex mankind. The effort to find out a knowledge of God, and a medium of access to him, and

a method by which the race may be elevated, and the effort to find evidence of the immortality of the human soul, seems to have exhausted itself in Greece. The Greek mind was perhaps better fitted for those inquiries than any other mind that God has made; the Greek taste sought and found gratification in these profound inquiries; the Greek language afforded a better medium for pursuing those inquiries than any other language which has been spoken among men. If, of all the tribes of men, we were to select that to which we should most confidently intrust the question, How much man by nature can find out about God? we should unhesitatingly select the Greek mind as best fitted to solve the great problem.

It is not undervaluing the science of astronomy, of anatomy, of chemistry, of natural philosophy, of geology, to say that to this hour they have made no disclosures on those points which so occupied the minds of the ancients, and on which Christianity assumed that it had truths in advance of all that man had known. The science of astronomy, what does it reveal now about God, on those points, beyond what the Greek philosopher knew? The astronomer points his glass to the heavens; penetrates the deep blue ether; reveals worlds and systems far beyond the reach of the naked eye; discerns nebulae lying behind nebulae in the vast regions of unmeasured space, but he does not see God; nor does he tell us whether God is merciful; nor does he disclose a plan of redemption; nor does he throw any light on the question about the immortality of the soul, and the future state of man. Forever may he look through that tube and not a ray of light will visit his soul from those distant worlds about what man is so anxious to learn, and in respect to that in which he feels himself so much in the dark. Who goes to the astronomer to learn how to be prepared to die? The electrical machine may be revolved forever, and though it throws out flashes of light, it imparts no light on these great questions. In the laboratory of the chemist, brilliant as are his discoveries, who expects to learn any new truths about God, and the way of redemption, and the immortality of the soul? The earth is explored to its utmost limits, and its utmost depths, but what has man, after these explainings and wanderings, to tell about God? * The geologist,

* He [the miner] cutteth out rivers among the rocks; and his eye seeth every precious thing. He bindeth the floods from overflowing, and the thing that is hid bringeth he forth to light. But where shall wisdom be found? And where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It can not be gotten for gold, neither shall silver

the man who has learned the history of the earth for some millions of ages, what has he to disclose that shall supercede the teachings of Christianity? What answer has he found to those questions which so perplex the human mind about the remedy for a fallen condition, and a preparation for another world.

It may seem to be a reflection on the present age, and it may require some hardihood to make the assertion, to say, that, after all, if a man wished to put himself into a position, where, without a revelation, he would find most that would calm his spirit, and sober his doubts, and elevate his conceptions of eternal things, he would go, not into the room of the anatomist; not into the observatory of the astronomer; and not into the laboratory of the chemist, but would visit the ancient Academy, the Porch, the Lyceum.

On this subject, then, we claim that the gospel is as really in advance of the world as it was when it was first communicated to men; that the world has neither gone beyond it, nor come up to it, nor made its teachings less necessary than they were eighteen hundred years ago.

(2.) Assuming that the apostles had truths to communicate to mankind in advance of what the world was then, and that, in respect to those truths, the gospel is as really in advance of the world in its present state of progress as it was then, it is important to remark that the advantages for propagating those truths, and for securing their permanent hold on mankind, are not less now than they were then. In this respect, Christianity has not fallen behind the world, but maintains its advanced position still.

It is usual to represent the apostles as endowed with peculiar and exclusive powers in propagating the truths of Christianity. It is not uncommon to feel that the church has lost much by the cessation of their peculiar endowments, in making an aggressive movement on idolatry and sin. It is not unnatural to feel that if the church could again be clothed with the power which it had in apostolic times, the conquest of the world to Christ would be easy and rapid, and it is conceivable that many a youthful soldier of the cross, panting for the conversion of the world, and resolving to devote himself to that

be weighed for the price thereof. It can not be valued with the gold of Ophir, with the precious onyx, or the sapphire. Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. *God understandeth the way thereof, and he knoweth the place thereof.* Job xxviii. 10-23.

in the ordinary work of the ministry, or in a missionary life, feels a sense of discouragement in the fact that he must go forth with few of the advantages which the apostles had in their work. It is important, therefore, to enquire whether this is so. The question is, whether the apostles had advantages superior to ours; whether, if we could put ourselves exactly in their position, it would be a gain in the power of acting on mankind; whether Christianity, in the attempts of the apostles to propagate it, was in more favorable circumstances than it is now; whether in *this* respect the world has got ahead of the church.

The relation of the apostles to the world may be regarded as positive and negative.

(a.) Positive. They had three things. *First*.—The power of speaking the languages of the world; or, at once, and without study, the power of making known their message to the people of all lands. This seems to have been confined to none of them particularly, and it would appear that it had no limitation in regard to the languages spoken. No one could doubt that in the work of propagating religion, this would be an immense advantage. In the case of a missionary, the best years of his life are often consumed in efforts, often imperfect efforts, to place himself in the condition in which the apostles were when they entered on their work. *Second*.—They had the power of working miracles. They healed the sick; they opened the eyes of the blind; they raised the dead. This, too, seems to have been an unlimited power. That this was an invaluable power in propagating the new religion, and was designed to accomplish an important work, there is no reason to doubt. How far it contributed, however, to their real success, and whether it would be of value now, may be an open question. *Third*.—They had the advantage of freshness and novelty in the system which they proclaimed to the world. Whatever might be said in other respects of the system, it could not be denied that the statement that there had been a proper incarnation of the Deity in the land of Judea; that the Son of God, in human form, had trod those hills and vales; that he had moved with a healing power, as through a great hospital, through the land; that in his presence the insane had become sane, the blind had been made to see, the deaf to hear, and the lame to walk, and that the dead had left their graves; that he had died on a cross as an atoning sacrifice for men; that he had risen to life again, and had re-ascended to God—all these were statements that were *fitted* to arrest the attention of men. Such statements had never been made to human ears and hearts before.

(b) Negative. We are to remember, in order to get a correct estimate of the relation of the apostles to the world, in the effort to spread the new religion, the following things: *First.*—It was an experiment; a trial not yet certain, except to faith. There had been no past experience in regard to Christianity; no history which could be referred to; no influence as yet on the world that could be an argument why men should receive it. It was a new system whose adaptedness to the wants of man had not yet been tried. *Second.*—There was, as yet, no public sentiment in its favor which could be appealed to, or which could be *assumed* as a ground for appeal. On the contrary the entire sentiment of the world was opposed to it. *Third.*—There was then no press for the rapid diffusion of their doctrines beyond the power of the living voice. We can scarcely put ourselves, even in imagination, in this respect in their circumstances. Accustomed as we are to the press; the printed page; the power of defending our sentiments through the press, and of arguing with men through the press, we can scarcely conceive what it would be if that power were withdrawn. *Fourth.*—The apostles had no Christian literature. Beyond the books of the New Testament, and in the beginning of their work not even one of these written, and, in the end of their work, not yet collected into a volume, there was no Christian literature. There was nothing to explain, to illustrate, and to defend their doctrines; there was nothing to edify the church; there was nothing to convince idolaters and unbelievers; there was nothing to instruct and guide the young. *Fifth.*—There were no schools, colleges, or seminaries of learning under Christian influence, and designed to train up a generation for Christ. All the schools that existed were Jewish or heathen; nor was there one where a Christian youth could be placed in order that he might be instructed in the ways of the true religion, or that contemplated the training of a generation for the service of God. *Sixth.*—There was, as yet, no established organization of believers into churches, or into associations, designed to bring a united influence to bear on the world. All this was the slow work of time.

It is to be remembered that whatever were the advantages of the gift of tongues, and the power of working miracles, the immediate effect was not the conversion of sinners. In the life of the Saviour himself, there is no evidence that a single sinner was convicted by his miracles, nor in the labors of the apostles is there proof that one was converted by the miracles which they wrought, or by their power of speaking foreign languages. This was, indeed, a proof of the divine ori-

gin of their religion. The multitude that came together on the day of Pentecost "marveled," were "amazed," and were "confounded"—*συνεχύθη*, (Acts ii. 6, 7) "because every man heard them speak in his own language," but the three thousand were converted by the preaching of Christ crucified. Miracles converted no one. Thousands saw the miracles of the Saviour who were ready to join in the cry "crucify him." Mere eloquence converted no one. 1 Cor. xi. 4: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. ii. 1: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God."

The sole ground of reliance by the apostles for the conversion of men was the great central truth that Christ was crucified for the sins of the world, accompanied by the power of the Holy Ghost. Comp. Acts ii. 16-21; x. 44; xi. 16; xvi. 14; 1 Cor. iii. 5, 7, and the New Testament *passim*. In not a single instance do they trace the conversion of a sinner to miracles, to the power of speaking a foreign language, to eloquence, or to learning. In each and every instance it is the power of truth, as applied by the Holy Ghost.

That power—that ground of reliance—we have now as much and as really as in the time of the apostles—as much and as really:—no less; no more. The truth is unchanged; the power of the Holy Ghost is undiminished; the promises that he will apply the truth when properly presented are as full and as fresh now as they were then. Each minister of the gospel, in Christian or in heathen lands, may go to his work as fully under the influence of this feeling, and as fully armed with power, as did the apostles; and as the power from this source was entirely in advance of what the world possessed in the time of the apostles, so it is equally in advance of the world in the stage of its present progress in civilization, science, and the arts.

(3.) The gospel has now the advantage of the *trial* made by it during the long period of eighteen hundred years. Like every other system, of course, it started without this advantage; like any other system, it may now avail itself of all that can fairly be derived from its history in vindication of its truth, and in aiding in its diffusion.

It has a history:—a long, a peculiar, a definite, a very marked history. It had its origin at a time when the great empire that had so long ruled the world was tending to decay; it lived through all the changes which occurred in its "Decline and

Fall ;" it has been connected, in many cases closely identified, with the origin and growth of the great kingdoms that now control the world. It has a history as bearing on individuals ; on families ; on nations ; on the course of events. It has a history in regard to trials ; to conflicts ; to persecutions ; to death. It has a history of confessors, saints, and martyrs ; a history in reference to its influence on domestic life, on education, on customs, and laws. That history is before the world, and can not now be changed.

It is true that, in close connection with real Christianity, often so apparently close as to be mistaken for it, there has been a history of false Christianity—a system of persecution, blood, and fire. The friends of Christianity are not insensible to that fact ; they do not attempt to conceal it. In nominal connection with Christianity there have been wars, corruptions, vices, oppressions, persecutions. But these doings are not Christianity ; nor is Christianity responsible for them. If, however, a man should strangely say, lost to all great principles of history and philosophy, that Christianity *is* responsible for these things, we ask, Why ? How ? Are these things prescribed and commanded in the book which embodies the laws and doctrines of the system—the New Testament ? Did they characterize the life of its Great Founder ? Were they enjoined by the teachings of his apostles ? There *can* be no mistake on this subject. The nature of the system, as laid down in the New Testament, can not be misunderstood. The enemies of religion can tell what the religion requires as well as its friends, and often the best judges of what it demands are those who complain of the inconsistencies of its professed friends, and who hold them to the observance of a rule which they themselves seem little inclined to obey.

We know what the effect of Christianity is—its effect on the child, the wife, the man. We know what is its effect on domestic peace, industry, comfort. We know what is its effect in elevating woman, under nearly all other systems, sunk in deep degradation. We know what is its effect on general intelligence, industry and liberty.

We know what are its *affinities* ; with what it naturally combines. We are very imperfectly acquainted with matter when we are told that it excludes other matter ; that it has extension ; that it is impenetrable. Each of the sixty or more elementary substances which compose our world, has its own properties, and we do not understand the nature of matter itself until we understand what the properties of those individual substances are. There is the power of attraction

or repulsion; there are laws of chemical affinity that produce all the forms of matter, either when united with life, or when inorganic, which make up this beautiful world. We do not understand the nature of oxygen or nitrogen; of phosphorus, of carbon, or of calcium—of any of the metals, until we know with what they combine, and in what proportions. A few of these properties are known; the large majority are perhaps as yet unknown.

The same is true of systems of morals and religion. We know not what they are until we know with what they actually combine.

No man is surprised to find Mr. Hume proclaiming that suicide is lawful—that to turn a few ounces of blood from its usual channel involves no more guilt than to turn the same amount of liquid from its course in the rivulet; no man is surprised to find him enunciating the doctrine that adultery must be practiced if a man would obtain the greatest good of life. His *principles* led to such results, and he had the hardihood and the honesty to avow it. No man is surprised to learn that the horrors of the French Revolution followed the promulgation of the doctrines of the French Encyclopedia. All the blood shed in the French capital; all the crimes of the Revolution, were the regular results of the doctrines defended by Voltaire and his fellow-laborers. No man was surprised at the results reached in "New Harmony." The seed sown produced its appropriate harvest.

The same principle is applicable to Christianity. Like the chemical elements in nature, and like the systems of infidel philosophy, it has its proper laws of affinity; and its nature is not known till those laws are understood. After an experience of eighteen hundred years, the world has learned what those laws are. Christianity combines everywhere with pure morality, with domestic peace, with temperance, with industry, with order, with law, with learning, with liberty. The press, colleges, schools, the courtesies of refined life, charity to the poor the needy and the outcast, find a natural ally in Christianity, and, wherever it goes, we know that these will be found in its train. What it has gained in this respect is a part of its *capital*; and is not to be transferred to any other system.

(4.) We refer, as an illustration of the relation of Christianity to the world, to what, for want of a better name, may be called its *radiations*. We mean to denote by this term the influences which have gone beyond the direct agency of the system, and which have passed over on other systems, and made them in

a great measure what they are. The idea is, that the condition of the world has been materially modified by Christianity beyond its direct influence, and that to understand its exact nature and value, the extent of that influence should be known.

It has been shown in this article that the world has made great progress since the gospel was first made known ; that it is in many respects a different world from what it was when Paul stood on Mars' Hill in Athens ; that a Greek of the age of Pericles if he should now appear again would find himself in a different world. The remark which is now made is, that this change has been produced in a very considerable degree by what is now referred to as the *radiations* of Christianity ; those influences which have passed beyond its immediate sphere in the church, and which have affected surrounding objects. We refer to what makes a Christian nation different from other nations ; to influences and accumulations which could not now be detached from civilization without destroying the entire fabric.

It is probable that there is not one thing that now pertains to us in a Christian land, and which we value as a part of our civilization, which has not been made in a great measure what it is by the silent and accumulating influence of Christianity. The laws under which we live are different from what they would have been. The methods of administering justice are different. The ideas of punishment are different. The securities for life, liberty, and the pursuit of happiness are different. The manners and customs of those among whom we live are different. Our domestic arrangements are different. The family is different. The provisions made for the poor and the needy ; for the sick and the wounded ; for the blind, the deaf, and the insane are different.

Now, it is impossible to ascertain how much of this is due to Christianity, for no man can prove that the world would not have made progress in this respect if Christianity had not been revealed. But no man can deny that a very considerable portion of the comforts which we enjoy from day to day are to be traced to the *radiating* influences of the gospel. Apart from what it is in religious doctrine, and apart from its influence in saving the soul, the world is different now from what it would have been had the Christian system never been revealed.

We claim all this as belonging to Christianity, and in estimating the relation of Christianity to the world in its present stage of progress in science, civilization, and the arts, we ask that all that Christianity has done in making science, civiliza-

tion, and the arts what they are, should be taken into the account; that the question whether Christianity is still ahead of the world, whether it is abreast of the world, or whether it has fallen in the rear and can now be dispensed with, can not be determined unless we could strip from the institutions of social and civilized life all that they have derived from the Christian religion, and survey them as they would be then.

(5.) We refer, in illustration of the relation of Christianity to the present age, to what, for want also of a better term, we may call the *appliances* of Christianity. We refer to the question whether it has kept its relative position in regard to the means of propagating and perpetuating itself on the earth.

We have seen that there was little in this respect in the time of the apostles; that Christianity had no press, no literature, no schools, almost no organization.

In reference to the means which the world has of perpetuating and extending what it has secured, there is a difference as great between the apostolic age and the present, as there is in the things which have been secured, at one period and at the other. Whatever may have been done in regard to ancient literature, to scientific discoveries, to valuable works of art, to civilization, to the methods of prosecuting war, as to the question whether those things might not, in the revolutions of nations, be lost to mankind, it is certain that nothing, in all time to come, will now imperil their existence. These great discoveries and inventions are secured in libraries, in public monuments, in the very necessities of common life. What now can destroy a great poem, or a valuable historical work, or a treatise on medicine or astronomy, multiplied as it is by the art of printing? What can destroy the printing-press, the compass, the quadrant, the steam-engine, the magnetic telegraph? Society, in securing these things, has secured also the means of their preservation, of their diffusion over the earth, and of their transmission to future times. Has Christianity in its movements also kept its relative position in this respect also?

Christianity, more than even science, has secured the press. It early seized upon it as a most important auxiliary; it made it tributary to its great work of diffusing the doctrines of the Reformation; it now employs it in the work of diffusing the truths of revelation in a large part of the languages spoken upon the earth. It takes the press with it wherever it goes; it forms no plan for its own propagation or perpetuity except in connexion with the press.

Christianity has a literature of its own, as large, as important, as powerful on public sentiment, as the literature of any

other department of thought and action. One would perhaps be surprised, in attempting to remove what is properly a Christian literature from the alcoves of a great library, to find how large a part of the library would be detached by such an attempt; how much of that literature has been *created* by Christianity; how much that once controlled the world had been removed into a comparatively obscure and unfrequented part of the library by the changes which have been made by Christianity in public opinion.

Christianity has done much to control the literature which it has not directly created, and has made it different from what it would otherwise have been. A large part of the books of history, poetry, philosophy, science, are different from what they would have been if they had had their origin in lands remote from the Christian religion. Even Mr. Hume's history of England was moulded and modified by the fact that he wrote of a Christian nation; Mr. Gibbon's history is probably not precisely what it would have been if there had been no other nation in Europe but France.

The great names which adorn Christian literature are quite on a level with those which pertain wholly to the world. In history, in poetry, in eloquence, in compact and powerful reasoning, the names which Christianity claims as its own, are on a level, at least, with those which are claimed by the world. In poetry, is there a greater than Milton? In profound reasoning, is there a greater than Jonathan Edwards? In imagination, is there one superior to Jeremy Taylor? In eloquence, has the world any superior to Masillon, or Bourdaloue; to Robert Hall or Thomas Chalmers?

Christianity has surrounded itself with colleges and schools. It plants them wherever it goes. Taking the world at large, the colleges are, at least, under a nominal Christian influence. Edinburgh, St. Andrews, Glasgow, Cambridge, and Oxford; Bonn, Heidelberg, Halle, Göttingen, are to a great extent under Christian influence. In our own country, there is not one avowedly infidel college; nor could such a college be sustained. There was one founded under the auspices of a great State, and the patronage of a name that at one time wielded more influence than any other individual in the United States, but its own internal peace demanded the influence of religion, and it has taken its place by the side of the other colleges of the land. There is not a legislature in our land that would charter an infidel college as such, nor could it live a year if it was thus chartered.

Christianity has originated a new form of literature, wholly

its own ; a literature not known under any ancient form of mythology ; not known under any form of modern heathenism ; not known to infidelity ; not known to philosophy, and it has, at the same time, originated an institution most effective for applying that literature, and for securing its own influence over the young. We allude, of course, to the Sabbath-school, and to the literature which has been originated by that institution. This, if there were nothing else, would show that Christianity, in its efforts to perpetuate and propagate itself, is quite abreast of the world. The literature of the Sabbath-school may not be, in respect to quality, all that could be desired, but it may be doubted whether there is any other department of literature that is exerting as much influence on the destinies of mankind. Infidelity has no peculiar literature for the young, nor has it any institution where to inculcate its sentiments on the young. Mohammedanism and Buddhism have no peculiar literature for the young ; nor have they any peculiar institution for training up the young in those views of religion. Science, with great difficulty, prepares books for the young, but its literature in astronomy, botany, chemistry, designed to guide the young, as compared with the literature of the Sabbath-school, is meagre in the extreme. The Sabbath-school, and the Sabbath-school library, stand by themselves. Both capable undoubtedly of great improvement, they are, nevertheless, exerting a vast power on the coming generation, and it is difficult to see how a religion that has such an agency as the Sabbath-school *could be* exterminated from the world. One day during each week, of every month in the year, the children of this nation are brought directly under Christian instruction, with all the advantages, in theory at least, of calling into the service the best talent, the highest intelligence, the warmest piety, the most devoted zeal, existing in the churches. Through all the States of the Union, and in all the Territories, by agencies of its own, that literature is placed in the hands of the young, before other influences are brought to bear on them, to form their opinions, to make their hearts pure, to teach them to believe the Bible, and to love and serve God. Whatever else the world may do in its progress, we may be certain that it will not be in advance of this arrangement of Christianity to diffuse and perpetuate itself upon the earth.

If, in the course of the remarks in this article, suggestions have been made which will seem to any to justify the conclusion that a religion such as this is—a religion starting in advance of the world, and through ages of wonderful progress in civili-

zation, science, and the arts, still, after the lapse of eighteen hundred years, maintaining that position—a religion which has lived through all forms of furious and fiery persecution—a religion which has originated much that now enters into the ameliorated condition of the world in customs, manners, laws, and modes of life—a religion which, by elective affinity has attached itself to all that is good and valuable in human discoveries, and has refused a permanent connection with evil—a religion which now in its own means of defence and propagation is still in advance of the world—if it shall seem to any that such a religion can be best explained on the supposition that it had a divine origin, can any one venture to say that such an inference would be unjustifiable? Whatever may be true on that point, there is an inference in whose correctness all will agree. It is, that such a religion is to maintain its position only by keeping abreast of the world. The men who are to defend it in this and the coming generations are to be men who are “up to their age.” The arguments by which the philosophy of the Epicureans and Stoics was met by Paul at Athens are not *all* the arguments needed now. The weapons which led to victory in the contests with Celsus and Porphyry will not necessarily lead to victory now. The methods of the schoolmen are not all that is needed now. The arguments which seemed so formidable as urged by Turretin might not be as formidable now. Old weapons of war—greaves, and shields, and helmets, and catapults, were useful, but there comes a time when they find eternal repose in ancient halls and towers. There is a “living age,” and it is much for a man who is entering on life, and especially in a position where he will be called to defend Christianity, to know that there *is* such an age, and to know what it is. We are of the opinion that no small part of the ponderous tomes which press undisturbed the shelves of our theological libraries occupy precisely the position which helmets and spears and shields do in the Tower of London. The world has done with them, except in the studies of history, and in the plodding worthlessness of some old Monkbams, or Burn’s wandering antiquarian :

“He had a routh o’ auld nick-nackets,
Rusty airm caps, and jinglin-jackets
Would held the Londons three in tackets,
A towmond guide ;
And parriteh-pats, and auld salt-backets,
Afore the flude.”

Theologians must deal with living men, and with living

opinions, and if they are not trained to this, they are not trained for the work of this age. The writer of this article is not very familiar with the course of studies now pursued in the theological seminaries, but there is a very definite impression formed, in its incipency, forty years ago, that the course pursued then was not adapted to that age, or fitted to enable young men to act their part well. Each returning year of that long period has deepened that impression, and led to a firmer conviction that a considerable portion of the time spent in that course was wasted time. In the conflicts with the world; in the collisions between Christianity, science, and philosophy; in the war with infidelity; in the strifes with living men and living opinions, it has never been found that it was of advantage that the entire work of Turretin was read and recited, or that the mind was frequently carried back to the times of the schoolmen, or of the Helvetic divines. Peace be to those ancient men in their graves; peace to their books that lie entombed in the alcoves of our great libraries. The ministry in the coming age must be prepared to meet men, living men, on the question of the inspiration of the Scriptures, and with arguments that will commend themselves to those trained in the principles of profound criticism; on the question about the antiquity of our race upon the earth, and with arguments not derived from synods and councils; on the question of the origin of man, and with arguments not derived from Stauffer or Turretin; and above all, on the whole question of miracles, and of a supernatural influence in the affairs of men. A more deep and subtle Pantheism in the form of Rationalism or Positivism lies at the foundation of the sciences of this day than the great mass of the friends of Christianity are aware of, and against all this, it may be unconsciously, the friend of Christianity struggles and contends when he attempts to impress its truths on the minds of men. We certainly would not have men in the ministry less pious, or less imbued with biblical learning, but we would have them prepared to meet the world as it is, and not go clad in the armor of a past generation only to find that the enemy which that kind of armor is fitted to subdue, has long been wandering in the land of shades among the knight-errants of the past.

One of the best movements of which we have any knowledge is found in the purpose to sustain three Lectureships in the Union Theological Seminary in New York, on subjects of science closely allied with theology. It is a significant fact that this movement was suggested by Laymen, though meeting, as we know, the entire approbation of the faculty and direc-

tors of that school, and that the importance of this additional course of study was so great in their apprehension that they have become wholly responsible for the support of the course. Other things being equal, we believe that that seminary of sacred learning only which thus feels the contact with the living world will meet the wants of the coming age; that those institutions which do not feel this, and which resist such influences, will exhaust themselves in perpetuating a dead orthodoxy; and in making the idea of "conservatism" the constant thought in theological training—leaving the world around to the influence of Rationalism, Positivism, and Pantheism.

ART. V.—SLAVERY AND CHRISTIANITY.

By DR. CARL JOSEPH HEFELE.

[The following essay appeared originally as an article in the *Kirchen-Lexikon* of Wetzer and Welte in 1853. In 1864 it was republished, with improvements, in a collection of Miscellanies. The author is a professor in the University of Tübingen, and is one of the most learned of the Roman Catholic theologians of Germany. R. D. H.]

SLAVERY is at bottom, what, as far back as 816, the Council of Aachen declared it to be, a daughter of the Fall; a fruit of that lust of power, covetousness, and inhumanity which are begotten of the Fall; a sister of the Cainitic fratricide. Since now Christianity as a recuperative economy for man seeks wholly to eradicate, and will eradicate, the moral consequences of the Fall, it must needs seek the abolition of slavery. Slavery, it is well known, rested originally upon the notion which prevailed amongst all ancient nations except the Hebrews, and was defended by the greatest philosophers like Aristotle, even by Plato himself, that the slave, belonging to a lower order of being, is, by virtue of his ignoble and grosser nature, designated by the Creator or by Fate for the service of another. But Christianity knows no such essential difference between man and man, nay, rather expressly denies it, and so annihilates the theoretical basis of slavery.

Inevitably, this low opinion of a slave, entertained by the whole ancient world, kept the slave himself degraded. The lack of all self-respect rendered him cowardly, cringing, malicious, and deceitful. Familiar with nothing lofty and noble,

he gave himself up to sensuality, and fully justified the picture commonly drawn of him as gluttonous, drunken libidinous, and especially hard-hearted and cruel in the oversight of other slaves. The sort of treatment he received corrupted his character, and his corrupted character called in turn for still harsher treatment. It was amongst the Romans, especially after about 200 B. C., that slavery, both in the magnitude and the severity of the system, had its fullest development; a citizen of rank, for the purpose of display, often possessing several thousand slaves of various nations. Especially intolerable and fatal to every better feeling was the treatment of female slaves, more than 200 of whom were frequently kept to make the toilet of a Roman lady. The slave stood naked to the hips in the presence of her mistress, liable for every offence to be wounded in her arms and breast with a sharp iron instrument kept in readiness for the purpose; nay, liable to suffer even if she had not the art to change the defects of nature into beauties, or was unable to renew the bloom faded either by age or dissipation. Hence it was that the palace of a Roman noble had often the appearance of a slaughter-house, being everywhere spattered with blood. Even the Emperor Hadrian, otherwise so humane, used to have his slaves deprived of one eye with a style, and any one of them had reason to call himself fortunate, if he was required only to inflate his cheeks that his master might the more easily smite him.

On this subject no writer has expressed himself so humanely, and so much like a Christian, as Seneca, through whose influence perhaps it was that Nero interested himself for the slaves, and established a court for the hearing of their complaints. Antoninus Pius did still more to soften the ancient legislation, taking away from masters the right of killing their slaves, except in self-defense, or in case they were caught in forbidden intercourse with their wives or daughters. Plutarch also has everywhere in his writings recommended humanity towards the enslaved.

But all this falls far short of the achievements of Christianity. Christianity taught the great truth that God is equally the father of all men. In Christ, St. Paul accordingly says, there is no difference between Greeks and Jews, between slaves and freemen; nor did the apostles make any difference in their preaching. Noteworthy in this connection is the passage: 1 Cor. vii. 21, 22, "Art thou called being a slave, care not for it: but even though thou mightest be free, use it (thy servitude) rather." That is, remain a slave, and use this thy condition for thy salvation, to prove thyself truly (spiritually)

free.* The converted master was required to treat his slave as his equal brother in Christ (Philemon v. 16): a great innovation which the apostle was not weary of repeatedly and strongly urging; and although the legal relation of master and slave, even amongst Christians, still continued, yet the nature of this relation was essentially changed and humanized. And since the entire removal of the institution was not yet possible, the apostle exhorts Christian masters to treat their slaves as though they were not slaves, remembering that they were themselves to give account to their own Master, with whom is no respect of persons (Eph. vi. 9). Believing slaves were also required by both Paul and Peter to be obedient to their masters, to the hard as well as the gentle (Eph. vi. 5; Col. iii. 22-25; 1 Pet. ii. 18). Hence if no one of the apostles has directly enjoined the abolition of slavery, they have yet proclaimed those underlying principles, which must needs eventually effect that object. The recognized equality of all before God must find its answering image in the equality of all before the law.

After the apostles, the Apostolic Father Ignatius of Antioch, a disciple of John the Evangelist, exhorted believing slaves not to be insolent on account of their equality with their masters, but for the honor of God to be more diligent in serving, that they might participate in a greater and better freedom. Nor should they desire to be ransomed by the contributions of the church, lest they should become the slaves of covetousness. On the other hand, Ignatius enjoins it upon bishops not to despise the slaves (Ep. to Polycarp, Chap. 4). From Origen (Cont. Celsum 3, § 44) we learn on the one side that the heathen flung it as a reproach against Christians, while Christians themselves made it their boast, that Christianity drew to itself slaves; and on the other side that very many converted slaves had had a considerable influence in the evangelizing of heathen families, especially of children and women. Nor does Origen know anything as yet of a formal abolition of slavery, but only its essential abolition, when he says, (Cont. Cel. 3, § 54): "We teach slaves how to acquire a noble spirit, that so the word may make them free." This inward emancipation, the moral and religious culture of slaves, must needs precede their outward emancipation, if the latter is not to be full of peril, and pernicious to the slaves themselves. But with the former secured, the want of the latter could be the more easily endured; and

* [This was the ancient interpretation of the passage, which lost favor at the time of the Reformation, but is now accepted again by not a few eminent commentators. Ta.]

it is a fact that Christian slaves in large numbers distinguished themselves by their noble virtues.

The passage just now cited from Paul indicates that even Christians were slaveholders; although Lactantius (*Div. Inst.* 5: 16) already bears witness that there remained no longer any difference between masters and slaves save that of outward relation, but that slaves were looked upon spiritually as brothers and fellow servants of Christ. Two generations before Lactantius, Pope Calixtus permitted Christian women of rank to marry believing slaves. That those who had been slaves might obtain ecclesiastical dignities, best appears from the example of this same Pope Calixtus, who was himself once a slave. But after Paul, no man in the ancient church rendered greater service in this direction than Chrysostom, who with earnest words insisted upon the Christian brotherhood of masters and slaves, urgently recommended the instruction of slaves, and demanded emancipation even, so far at least as this, that a man should hold at most but two slaves for his own personal service, while the rest should learn trades and be set free (*Hom.* 40 in *Ep. I ad Cor. T. X.* p. 385). Farther than this neither he nor the Church could go without encroaching upon the sphere of the State. A similar influence against slavery was exerted in the Latin church by Ambrose, Augustine, and Peter Chrysologus, Bishops of Ravenna († 458). Ancient history also reports many instances of formal emancipation. In the reign of the Emperor Trajan, for example, Hermes, Prefect of Rome, is said to have embraced the Christian faith, and when baptized to have liberated his 1250 slaves (*Acta Sanctorum*, May, Vol. I. p. 371). Chromatius, too, who was likewise a Roman of rank, when he became a Christian in the reign of Diocletian, emancipated his 1400 slaves (*Acta Sanct.* Jan. Vol. II. p. 275). In this same year also Saint Melania, and many other women, on becoming Christians, dismissed their slaves, or persuaded their husbands to do it; and even a few families of rank were not behind in this work. "Daily," says Salvian in the 5th century, "are slaves clothed with the rights of Roman citizenship, and permitted to take with them what they have laid up in the service of their masters." That such emancipation took place frequently in the East, is asserted by Gregory of Nyssa (Vol. III. p. 420, Ed. Paris, 1638).

The Christian spirit, so far as possible, also interposed to keep freemen from being reduced to servitude, and ransomed such as had been taken captive. Many pious bishops expressly set apart for this purpose a portion of the church rev-

enues; nay, even the gold and silver vessels of the church were not seldom sold, and special collections taken up, in order to ransom captives, as for example by Cyprian.

Through the influence of Christianity the civil legislation likewise became more humane towards the enslaved. Constantine the Great empowered the regular judges to inquire into the complaints of slaves, and the offences charged against them; punished masters for acts of cruelty; forbade the crucifixion of slaves; introduced a new, easier and simpler form of emancipation, to-wit, the *manumissio in ecclesia*; and forbade the Jews to brand upon the foreheads of Christian bondmen the letters F. H. E. (= *fugitivus hic est*). Similar efforts were made by succeeding Christian Emperors, particularly by Justinian, who in the 6th century repealed many old slave laws which Constantine had left standing. By this time it was no longer a rare thing for slaves to enter the clerical ranks. If a slave became a bishop, he was *eo ipso* a free man; but if only a presbyter, he was for a year after his consecration liable to be put back into slavery. Under the operation of the law of Constantine, so many slaves had by the shorter process, *in foro ecclesie*, been made free, or had by the ecclesiastical right of asylum been snatched from the grasp of their masters, that many complaints arose against the church on this account. Church Fathers and Councils accordingly set themselves zealously against this arbitrary self-emancipation and levelled against it the penalty of excommunication.

In this war against slavery the Church of the Middle Ages went still farther than the Ancient Church. The Germans made use of slaves in the cultivation of the soil, an employment which the free spirit of the people led them to shun. The proceeds of this industry the slaves retained in part for themselves, paying over only a certain proportion to their masters. The slaves accordingly had a household economy of their own, with considerable independence; and yet they were absolutely the property, the mere bondmen, of their master, who might sell, exchange, or kill them. The Monastic Institution was especially distinguished for the influence it exerted in the abolition of slavery in Germany. Not only did the cloister slaves find themselves in a much better condition than others, but many cloisters had an express rule which forbade the holding of slaves as property, and in case property which included slaves was bequeathed to them, or one rich in land and slaves entered the cloister and gave it his property, the slaves were all set free. The Greek cloisters were the first to disallow slavery; but in the 7th century, through Theo-

dore of Canterbury, this humane custom entered also into the Occident. Subsequently, in the 9th century, St. Benedict of Aniane, the regenerator of Monasticism, was especially active, under Charlemagne and Louis the Pious, in labors for the freedom of all cloister slaves. About the same time St. Plato and his nephew Theodore Studites in the Greek Church gave still greater currency to the maxim that "a monastery should hold no slaves;" and the influence of such men was felt not only within the cloisters, but also beyond their walls.

The priesthood were also active in the same direction. The church purchased many slaves, and set them free without reimbursement. It also frequently happened that persons born in servitude afterwards became priests and bishops, and were as much esteemed for their worth as the Princes of the Empire; and so it became clear to German intelligence that before Christ bond and free are alike. Moreover there was early legislation among the Germans and Romans softening the rigors of the slave system. For example, the bishops who assembled in 650 at Chalons on the Saone persuaded the king, Chlodwig II. to decree, that thereafter no Christian slave should be sold out of the French kingdom. Other synods and popes ordained, that no Christian slave should be allowed to be sold to heathens and Jews, and that those who were already so owned should be redeemed. So was it ordered by the council of Macon in 581, in its 16th canon, with the additional provision, that any Christian might for twelve solidi purchase any slave owned by a Jew, whether the Christian bought to emancipate, or bought to hold. According to the 17th canon, if the Jew sought to lead his slave into apostasy, the slave was to be free and the Jew punished. This law of Macon and other old statutes against the Jews and their traffic in slaves were re-enacted by the council of Meaux in 845, at which time an old ordinance of Toledo was renewed, to the effect that no heathen slave should be sold to an unbeliever, but only to a Christian, that there might be a possibility of the slave's conversion. So likewise, a hundred years before, a Roman Synod under Pope Zacharias in 743, forbade all Christians to sell a slave, either male or female, to a Jew; and Charlemagne altogether interdicted the sale of slaves in any secret manner, outside of the open market. In 697 the Synod of Berghampstead in England, in its 15th canon, ordained, that if any one gave meat to his servant on a fast-day, the servant should be free. But in spite of these laws the selling of slaves to non-Christians was not wholly done away with. The Venetians particularly persisted in it, although Pope Zacharias

on pain of excommunication forbade the selling of Christian slaves to the Mohammedans, with whom especially the Venetians traded. Under the weak administration of Louis the Pious the slave-trade increased again considerably. Against this Agobard, Archbishop of Lyons, set himself vigorously, and in concert with other bishops, falling back upon the ancient laws, ransomed from the Jews for twelve solidi many Sarmatian slaves, who had received baptism within the boundaries of the French kingdom. The Jews complained of Agobard to the Emperor, bribed an imperial minister, and procured the enactment of a law, that no one should baptize a slave without the consent of his master. The archbishop appealed to the example of the apostles. Whether he carried the day or not, is unknown; but probably he did, since in the later legislation, while it is forbidden to admit a slave to holy orders without the consent of his master, of baptism nothing more is said.

And so it came about, that towards the end of the 10th century, within the boundaries of the old French (Carlovingian) kingdom, the sale of slaves, at least the domestic slave-trade, had almost entirely ceased. In England, however, the traffic endured still longer, so that Bishop Wulstan of Worcester († 1096), in Bristol and its neighborhood preached repeatedly and earnestly against the wickedness. Soon afterwards all trading in slaves was forbidden by the London Synod under Anselm of Canterbury in 1102, but not quite effectually; nor was it till 1171 that universal emancipation was brought about in Ireland by the Synod of Armagh. Since then there has been no selling of men on the British Islands. In Bohemia it ceased at the end of the 10th century; in Sweden not till the 13th.

The condition of slaves was greatly ameliorated by various decrees of Councils, as for example, that between Saturday evening and Sunday evening no slave should be compelled to work, or if compelled to, should become free. Whoever killed a slave was excommunicated; and every church edifice was an asylum from the violence of masters. Slaves upon ecclesiastical estates might be manumitted by the bishops without the concurrence of their clergy; a privilege of which bishops abundantly availed themselves, as appears from the Acts of Councils.

From a great mass of mediæval emancipation documents it is clear, that in general it was a pious motive that dictated the emancipation, which commonly took place at the altar, the church assuming the guardianship of those who had been

dore of Canterbury, this humane custom entered also into the Occident. Subsequently, in the 9th century, St. Benedict of Aniane, the regenerator of Monasticism, was especially active, under Charlemagne and Louis the Pious, in labors for the freedom of all cloister slaves. About the same time St. Plato and his nephew Theodore Studites in the Greek Church gave still greater currency to the maxim that "a monastery should hold no slaves;" and the influence of such men was felt not only within the cloisters, but also beyond their walls.

The priesthood were also active in the same direction. The church purchased many slaves, and set them free without reimbursement. It also frequently happened that persons born in servitude afterwards became priests and bishops, and were as much esteemed for their worth as the Princes of the Empire; and so it became clear to German intelligence that before Christ bond and free are alike. Moreover there was early legislation among the Germans and Romans softening the rigors of the slave system. For example, the bishops who assembled in 650 at Chalons on the Saone persuaded the king, Chlodwig II. to decree, that thereafter no Christian slave should be sold out of the French kingdom. Other synods and popes ordained, that no Christian slave should be allowed to be sold to heathens and Jews, and that those who were already so owned should be redeemed. So was it ordered by the council of Macon in 581, in its 16th canon, with the additional provision, that any Christian might for twelve solidi purchase any slave owned by a Jew, whether the Christian bought to emancipate, or bought to hold. According to the 17th canon, if the Jew sought to lead his slave into apostasy, the slave was to be free and the Jew punished. This law of Macon and other old statutes against the Jews and their traffic in slaves were re-enacted by the council of Meaux in 845, at which time an old ordinance of Toledo was renewed, to the effect that no heathen slave should be sold to an unbeliever, but only to a Christian, that there might be a possibility of the slave's conversion. So likewise, a hundred years before, a Roman Synod under Pope Zacharias in 743, forbade all Christians to sell a slave, either male or female, to a Jew; and Charlemagne altogether interdicted the sale of slaves in any secret manner, outside of the open market. In 697 the Synod of Berghampstead in England, in its 15th canon, ordained, that if any one gave meat to his servant on a fast-day, the servant should be free. But in spite of these laws the selling of slaves to non-Christians was not wholly done away with. The Venetians particularly persisted in it, although Pope Zacharias

on pain of excommunication forbade the selling of Christian slaves to the Mohammedans, with whom especially the Venetians traded. Under the weak administration of Louis the Pious the slave-trade increased again considerably. Against this Agobard, Archbishop of Lyons, set himself vigorously, and in concert with other bishops, falling back upon the ancient laws, ransomed from the Jews for twelve solidi many Sarmatian slaves, who had received baptism within the boundaries of the French kingdom. The Jews complained of Agobard to the Emperor, bribed an imperial minister, and procured the enactment of a law, that no one should baptize a slave without the consent of his master. The archbishop appealed to the example of the apostles. Whether he carried the day or not, is unknown ; but probably he did, since in the later legislation, while it is forbidden to admit a slave to holy orders without the consent of his master, of baptism nothing more is said.

And so it came about, that towards the end of the 10th century, within the boundaries of the old French (Carlovingian) kingdom, the sale of slaves, at least the domestic slave-trade, had almost entirely ceased. In England, however, the traffic endured still longer, so that Bishop Wulstan of Worcester († 1096), in Bristol and its neighborhood preached repeatedly and earnestly against the wickedness. Soon afterwards all trading in slaves was forbidden by the London Synod under Anselm of Canterbury in 1102, but not quite effectually ; nor was it till 1171 that universal emancipation was brought about in Ireland by the Synod of Armagh. Since then there has been no selling of men on the British Islands. In Bohemia it ceased at the end of the 10th century ; in Sweden not till the 13th.

The condition of slaves was greatly ameliorated by various decrees of Councils, as for example, that between Saturday evening and Sunday evening no slave should be compelled to work, or if compelled to, should become free. Whoever killed a slave was excommunicated ; and every church edifice was an asylum from the violence of masters. Slaves upon ecclesiastical estates might be manumitted by the bishops without the concurrence of their clergy ; a privilege of which bishops abundantly availed themselves, as appears from the Acts of Councils.

From a great mass of mediæval emancipation documents it is clear, that in general it was a pious motive that dictated the emancipation, which commonly took place at the altar, the church assuming the guardianship of those who had been

freed either by bill or by testament. Whoever sought their re-enslavement was visited with severe ecclesiastical penalties.

Partly by the interdiction of the sale of Christian slaves, and partly by a gradual process of change, German slavery passed over entirely into the form of serfdom. The children remained upon the lands tilled by their parents, and enjoyed certain civil rights, while the financial dependence upon the lords of the manor was not without its advantages. It was only among Slavic peoples, who had been evangelized, that a severer form of serfdom got firmly established.

The mediæval church, it is true, had her serfs, as before she had had her slaves, but she was at the same time the attorney of these oppressed classes. The bishop was the legally appointed guardian of the serfs within his diocese, and it was for him to see to it that they were protected from the oppressions and cruelties of inhuman and passionate masters. The church punished the master who killed his servant without just cause, and gave serfs the benefit of the Christian law of marriage in that she pronounced their marriage true marriage, permitted them to intermarry with free persons, and asserted the validity of marriages contracted without the consent of masters. Serfs owned by the church, first in the ecclesiastical, and afterwards in the civil courts, were admitted as witnesses even against freemen; whereby the reproach of serfdom was so lessened that not a few born serfs mounted to the highest ecclesiastical dignities, as for example, Ebbo, Archbishop of Rheims, in the time of Louis the Pious. Besides, the church always recognized the doctrine of the universal brotherhood of Christians, and the consequent duty of kindness to bondmen; often set the example of complete emancipation, turning her serfs into mere servants or *ministeriales*; and everywhere inculcated the notion that the manumission of the enslaved was one of the most meritorious acts of Christian charity.

While slavery in Europe during the Middle Ages was thus abolished through the working of the Christian spirit, there sprang up in Northern Africa the Barbary or Pirate States, which ravaged Christian shores, captured Christian ships, and reduced their prisoners to servitude. Noble private efforts to ransom such unfortunate Christians, the offerings of pious bishops, the appropriation of church property to such uses, and the like, accomplished but little. Much ampler succor was rendered by the order of Mathurins, or Trinitarians, established about the year 1200 by the Paris theologian, John of Matha and the hermit Felix of Valois, confirmed by Pope Innocent

III, and in operation down to our own day, although in France the revolution swept away nearly all the houses of the Order. Somewhat later, in the year 1223, a kindred Order was founded by St. Peter Nolascus († 1266) for Spain under the name of the "Holy Virgin of Mercy," whose object was to redeem Christian captives out of the hands of Mohammedan masters, and which was of the highest service down to the year 1835, when the Spanish government under Queen Christina confiscated its property. Since then it has had only a few houses in Italy, Sicily, and America.

At last the temporal powers determined to put an end to the servitude of Christians in Africa. As far back as 1270 England and France concluded a Holy Alliance, which was not without effect. A hundred years later, in 1389, the Barbary States were punished by the combined forces of the English, French, Genoese, and Venetians; and still more decidedly by Ferdinand the Catholic between 1506-9. And yet, countenanced by Turkey, the robberies still continued. That powerful Emperor, Charles V, would perhaps have ended the scandal, but he was first embarrassed by the jealousy of France, and afterwards, in 1544, had his fleet destroyed by a tempest. Since then, the Christian States of Europe, in order to keep their subjects out of slavery, have not been ashamed to make treaties with these robber States; have even paid tribute to them. But repeatedly have they been compelled to see these treaties broken; whereupon English fleets have not seldom, through showers of cannon balls, enforced temporarily the keeping of good faith, as happened especially in 1816. Still more was effected by the French conquest of Algiers, the chief of these Pirate States, in 1829, since which time the rest of them have found it well to observe their treaties even with small and weak powers, and especially not to meddle with European ships. With this, *white* slavery has ceased; but unhappily the same can not be said of *black* slavery.

In the 15th century, among all Christian nations in the old world, slavery and the slave-trade were entirely extinguished. But with the discovery of a new world, American slavery and the slave-trade were again introduced through the covetousness of Christian men, seconded by the inconsiderate advice of the pious Las Casas. On the newly discovered continent the feeble natives, Indians as they were called, were at first put to servile labor in the recently planted colonies. They found among the Dominicans protectors and friends, and since on account of their want of stamina they appeared but poorly adapted to severe and continuous labor, individual col-

onists and commercial adventurers presently conceived the idea of bringing over negro slaves from Africa, because one negro could do as much work as four Indians. Cardinal Ximenes, however, so long as he was regent of Spain, forbade the trade in negroes; and not till after Charles V himself came to the throne did this monarch in 1517 approve the proposal of Las Casas to introduce negro slaves into the colonies, and permit the trade in such slaves, in order to spare the natives of America, although the Portuguese had so far set them the example as to have introduced North African slaves into their West African (Guinea) possessions.

The Genoese were the first to embark in this new branch of commerce; but scarcely any state was ashamed to share in its horrible gains, Elizabeth of England being particularly expert in the business. In the 300 years which have passed since the American slave-trade was inaugurated, not less than thirty millions of Africans must have been transported to the new world.

Very soon the church lifted up her voice against such inhumanity. Slavery was denounced by Paul III., May 29, 1537; by Urban VIII., April 16, 1639; and afterwards by Benedict XIV., in a Bull dated Dec. 20, 1741. Still more vigorous were the efforts of England, who had a great fault to atone for. Here it was the Quakers that led the way, piously setting themselves against this unchristian traffic in men, and against the institution itself of slavery. In 1718 the Quaker William Burling published his first work against slavery. He was followed by others of the sect, and particularly by William Penn, in whose North American State of Pennsylvania slavery was first abolished. The same thing happened some time after in the little State of Delaware, and in all the colonies occupied by Quakers. These men at the same time made provisions for negro schools. From this time onward, that is after the middle of the 18th century, the cry for compassion towards the negro never ceased. Preachers and scholars, poets and statesmen, have pleaded often and powerfully the cause of humanity. Pitt, Fox, Wilberforce, Grenville, Buxton, and others won for themselves deathless names. The first fruit of this agitation was a milder slave law in 1784, which forbade the killing of a slave on penalty of death, and prescribed thirty lashes as the severest punishment. In all that was done after that for the removal of slavery, a distinction should be made between abolition and emancipation; the former being the interdiction of the *slave-trade*, the latter the release of those *already enslaved*. Abolition came first, as must needs be. If

no slaves more could be imported, then masters must treat their slaves kindly, in order that the requisite number might keep itself good in the colonies. Such an interdiction of slave-importation was made by some of the Northern States of America in 1787, while the Southern States of Virginia, Maryland, Georgia, South Carolina, Louisiana, Missouri, and Ohio always favored and cherished the system.* The first act of emancipation on the part of a state was passed by the French National Assembly, Feb. 4, 1794, by which all slaves in the French colonies were declared free, although the proper energy was not imparted to those beautiful words. Napoleon played a double part on the negro question. Of the greatest importance was the abolition act, which in spite of opposition from many quarters, even from the old hero Nelson, passed the English Parliament in 1807, under the pressure of Fox. By means of this the English slave-trade ceased, and the first great step was taken. But not for herself alone did England care to abolish the slave-trade; she sought also to draw all Christian States into sympathy with her on this subject. With separate nations treaties were concluded, in which they pledged themselves to the suppression of this traffic; in 1813 with Sweden, in 1814 with Netherlands and Denmark, in 1815 with Portugal, in 1815 and 1817 with Spain, in 1820 with Brazil, in 1831 with France, in accordance with a previous agreement. A similar promise had also been made by the United States in 1814, but in 1840 new stipulations were entered into with Austria, Prussia, and Russia, these States having already interested themselves in the matter at the Congress of Vienna, and on the 19th of June, 1845, the assembled German Confederation declared that the slave-trade should be punished like piracy and robbery. By many States, however, these engagements were poorly kept, especially by Brazil, France, Portugal, and the United States. Under the flag of this last power, which would not submit to English search, the slave-trade still went on, the English cruisers not being able to capture many slave ships. There appears to be even in England, notwithstanding the abolition of the slave-trade, a lack of earnestness in the matter, out of regard no doubt to the interests of her colonies; and it is a fact, in spite of all agreements and promises, that the trade still flourishes, particularly in Texas, Cuba, Louisiana, and Brazil. For the

* [The matter here so blindly referred to, is the Ordinance of the Continental Congress in 1787, interdicting slavery in the territory north-west of the Ohio river. Chief Justice Chase will be surprised to learn that Ohio is one of the Southern States. Tr.]

emancipation of slaves England has also done more than has been done anywhere else. Wilberforce first moved for it in 1816, and in 1823 was joined by Buxton, but without immediate success. Gradually the conviction prevailed that by the abolition of slavery the colonies would not only not suffer loss, but perhaps even be made richer by a system of paid labor, slaves being costly, and often idle, requiring overseers, and involving other expenditures, besides oftentimes even setting fire to the plantations. At last, in the year 1833, over 5,000 petitions with more than a million and a half of signatures calling for the abolition of slavery, were brought into the British Parliament, and the bill which soon passed received the royal approval, August 25, 1833. To the owners of slaves 20 000 000 of pounds sterling were voted by way of compensation. From the first of August 1834 all slave children in the English colonies under six years of age were made free. The rest, old and young, were subjected to an apprenticeship, the end of which was to be freedom for the house slaves, Aug. 1, 1838, and for the field slaves, Aug. 1, 1839. These last were, however, emancipated Aug. 1, 1838, since which time there have been no slaves in the English colonies. The same has happened in Mexico since her separation from Spain; as also in the free states of South America. In the United States of North America, on the contrary, only the Northern States have abolished slavery, while it continues in the Southern; and it is well known that the question of slavery has much to do with the frightful war now [1864] raging between the North and the South.* In France hitherto private societies have done more for negro emancipation than has been done by the government, especially through the Abbess Javouhey since 1833, and the Duke de Broglie since 1835. Passy and Lamartine have also (1838) devoted their eloquence to this cause. Still more strongly spoke Pope Gregory XVI., following the example of his predecessors, in an apostolic letter of Dec. 3, 1839, in which he exhorted and charged all Christians to bring no one into slavery, to have no hand in the slave-trade, and in no way to assist slave dealers. Henceforth let no clergyman defend the slave-trade as a permitted thing. But in spite of all that has been done, the number of slaves has steadily increased, nearly 200,000 fresh ones being now required yearly in America, instead of the 80,000 or 100,000

* [Since this essay was published in Germany, slavery has been abolished throughout the United States, Brazil being the only Christian nation which now tolerates the institution. TR.]

that were required fifty years ago. And these 200,000 are not half the number annually brought away from Africa, so many die upon the passage. It is clear that not in America alone, but also in Africa must the remedy be sought; that Africa must be civilized and Christianized, if we would have the slave-trade entirely and forever cease. Africans, as is well known, are incessantly at war with each other for the purpose of getting slaves for the market; and it often happens, that relatives and friends sell their own people merely for gain.

An interesting dissertation on "Slavery and its abolition by the Church" may be found in the *New Zion* of Dr. Haas, 1849. In 1834 the same subject was handled by Moehler in two essays under the title: "Fragments of the History of the Abolition of Slavery through the influence of Christianity during the first fifteen centuries." Compare also Mührer on "The Beneficent Influence of the Church during the Middle Ages," in Pletz, *New Theol. Journal* (Zeitschrift), 1831. See also Balmes, on "The Comparative Effects of Protestantism and Catholicity upon European Civilization," 1845, Vol. I. pp. 200-299.

ART. VI.—RÉSUMÉ OF THE GEOLOGICAL ARGUMENT.

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It is said that the Caliph who ruled in Bagdad, when Charlemagne was emperor of France, cordially entertained at his court the savans of other countries, but that he greatly grieved and irritated the teachers of the Mahometan law thereby, for they thought that no man needed any book for study save the Koran, and they stood in dread of "a diffusion of a taste for the natural sciences." Their feelings are not unshared by many sincere Christian minds in regard to their own Scriptures. A man of such varied learning and profundity of thought as Bishop Burnet, in 1690, published a book with the plethoric title—"The Sacred Theory of the Earth; containing an account of the Original of the Earth, and of all the general changes which it hath undergone, or is to undergo, till the consummation of all things;" a book of extensive information, surely, to which there never was the like, especially when we consider that it was written more than a century and a half

ago, when many leading theologians were still bringing up proofs that the earth was the centre of the universe and all the heavenly bodies were moving around it; and when astrologers were summoned to the councils of Parliaments and Cabinets to determine future events. In this treatise, however, we come across the sentence without any qualification, "It is the Sacred Writings of Scripture that are the best monuments of Antiquity"—and this gives the key to his mistake. For he should have distinguished that there are many matters both of antiquity and futurity upon which they do not profess to teach at all; and others, also, upon which they treat but very partially, leaving it to men to make investigations for themselves. Against this error we need to guard.

Others, however, entertain a dread lest the results of scientific investigation shall possibly be found to conflict with the teachings of Scripture, or lest the study of the sciences may lead to a slighting of revealed truth. That fear let us leave with the followers of Mahomet. With their book of absurd extravagances no true science could agree, and with an advance of knowledge their faith must crumble away. To us, however, who have a word of prophecy which every successive test has made more sure, there need be no such apprehension. With that word we may, without distrust, invite men of every science to compare their notes, confident that though some ancient prejudices and erroneous interpretations of our own may be corrected, the Word of God will stand unmoved.

The date at which we may regard the conglomerate mass of curious observations, legends, and speculations afloat during the middle ages, concerning the formation of the earth, as crystalizing into something like a system of established facts, we may fix at about the year 1580, when Palissy, held in just veneration by all Protestants for his staunch adherence to the doctrines of the Reformation, was the first man who dared to assert in Paris that the fossil remains found in that neighborhood once belonged to real marine animals. Previously to this the various petrifications found in the soil had arrested the attention of the thoughtful. Arabian writers of the 13th century and of the 10th philosophized upon them. Farther back still we find Strabo at the beginning of the Christian era, and more than three centuries before that still, Aristotle accounting by earthquake convulsions for the interchanges that they saw must have taken place between the sea and land. It was not till the beginning of the 16th century that the subject was taken hold of by the Christian writers. The Italians were the first. Leonardo da Vinci, the gifted artist who in his painting of The

Last Supper achieved one of the noblest triumphs of Christian art, demonstrated as early as 1500 that the petrifications which awakened such curiosity could not be accounted for by any plastic force in nature, neither by the Noachian Deluge. Right there the war began which for three centuries was waged with great bitterness upon the question, whether fossil remains ever belonged to living animals, and if they did whether they could be accounted for by the Flood.

With the fresh interest awakened in these inquiries, the curious petrifications now began to be collected for cabinets. In 1580, as we have already observed, Palissy was the first to venture the assertion that they were genuine remains. It was in 1680 that Leibnitz, the cotemporary of Newton, noticed the regularity and extensiveness of the strata; attributed the changes that had taken place on the earth's surface to the two causes to which geologists now attribute most of them—a cooling from fusion, and deposition in water; and dated these changes back to some most ancient and unknown period. Five years after that Dr. William Woodward, deeming it his duty to demolish the incipient infidelity, published a work setting forth “the whole terrestrial globe to have been taken to pieces and divided by the flood; and the strata to have settled down from this promiscuous mass as any earthy sediment from a fluid.”

In 1721–1749 three Italian philosophers, Vallisneri, Moro, and Generelli, the first of whom had made the tour of Italy for facts, advanced to more mature investigations and results than any that had preceded them. With their results Buffon coincided in a work he published in 1749. But not without the penalty which bigotry has too often inflicted upon truth. One hundred and sixteen years before that Galileo had been arraigned before the ecclesiastical tribunal at Rome, and there, clad in sackcloth, and on his bended knees and swearing by the four gospels, had been forced to recant his astronomical heresy. Now came the turn of Geology; and Buffon, cited in polite terms to appear before the Sorbonne of Paris, also perjured himself and foreswore his faith. Just 116 years have now passed since that recantation of Buffon, a period equal to that which separated his recantation from that of Galileo. During that first long interval, Kepler, Napier, Newton, Halley, D'Alembert, Laplace and others had gone back and forth over the morass where the church had told Galileo it was heresy and death to tread. It was safe in Buffon's time. During the interval between this latter period and ours Hutton, Werner, De Lamarck, Cuvier, Conybeare, the Herschells, Pye Smith,

Chalmers, Buckland, Miller, Sedgwick, Hitchcock, Murchison, Lyell, the Sillimans, Guyot, Dana, and a host of other great worthies, have gone safely in the path in which the Sorbonne declared it heresy to walk in Buffon's day; and by this time we may conclude it safe to follow them. The sentence of the Sorbonne, like that of the Roman tribunal, was a triumph only of ignorance, and that never lasts long.

About this time (1749) or a little before, a German practical miner of the name of Lehman arranged the various strata into systematic groups. Werner, a German professor, elucidated it more clearly in the last quarter of the century. To that classification of rocks we may look, perhaps, as the foundation of that adopted with more or less variation by geologists now.

It was about 1780 that the two schools sprang up, the one called Neptunists who attributed to all rocks an aqueous origin, and the other Vulcanists who attributed to some an aqueous and to others an igneous origin. The latter was led by Hutton.

It was at this period—the latter part of the 18th century—that geology began to be converted from a science of speculation and theory into one of facts and rigid induction. Previously to this it was marked, as all branches of science were then, by too much of the scholastic spirit. Conjectures were formed first and then facts were sought to support the conjectures. Now it looked up facts first and began to base its theories upon them. That course it has pursued since then, and it is probably true that in our time there is no science more strictly inductive, none that more conscientiously collects its facts first and constructs its theories afterward, than geology.

Its history during the present century need not be traced here, as in so far as it is necessary to the subject it will be given in the course of the argument. Concerning its more modern history we will only say in this place, that the rapidity of its progress has been surpassed only by that of chemistry and the mechanic arts, that its advance has been for the most part owing to the efforts of men most renowned in scientific attainments, and most highly honored in the Christian church, and that it has offered to the Christian faith some of the most beautiful illustrations and apologies ever received from any source. Its more ancient history we have deemed it proper to review that we might remove, if possible, some of that prejudice which many entertain against it as an upstart youth,

and show that it has claim to some of that reverence which belongs to the opinions that other generations have cherished.

In the endeavor to remove the objections that many sincere Christian minds make to a reception of the geological interpretation of the Scriptures, and to show that much may be gained by receiving that interpretation, and not without an apology to geologists themselves for attempting so much in so small a compass, we propose

I. To state what all geologists *agree* in calling the demonstrated general facts of their science.

II. To consider some objections that a sensitive Christian mind would be likely to make to any new interpretation this science may propose to the Mosaic account of the creation.

III. To suggest in what ways his difficulties may be removed.

IV. To show what Christianity gains by accepting, and loses by rejecting the geological interpretation.

I. What are all geologists agreed in calling the general demonstrated facts of their science? They *agree* that the earth's surface has not always been as we now find it, but that parts have been lifted and depressed and broken by internal agencies, while other irregularities have been made by the wearing action of water. They *agree* that it is not one homogeneous mass of rock and soil, thrown loosely and carelessly together, but that it is composed of a great variety of rocks, of which some have cooled down from a state of fusion, and others have been deposited in water in well arranged strata. They *agree* that these stratified rocks go down to a depth sometimes of twelve or fifteen miles, sometimes less, and that though now and then, owing to local causes, a part of the series may be wanting, yet that in these strata there is a well-defined and systematic order which is scarcely ever reversed. They *agree* that in these strata are fossil imprints and remains of what were once real animals and plants, and that these, too, have an order and a system; that of the many thousand tribes represented in the rocks some that flourished in one period were totally extinct in another; that the line can be pointed out with considerable definiteness where the existence of plants and where that of animals began; that from that period on to this there has been a gradually ascending scale of existences with but few retrogradations; and upon this also are all the recognized chiefs of the science agreed, that there has been no lineal development from one to another. Neither Agassiz nor any other leading geologist pretends to point out a single certified instance, and Agassiz argues most powerfully against it. They *agree*, again, that from age to age there has

been an improvement in the condition of the earth, the various orders of life, and meanwhile being created with an adaptation to the improved condition, until at last its increasing excellence culminated in the order and beauty we now witness here; and, the time having come, *man* for whom the world was made and whom all the previous races prefigured in their organism, was placed upon it by his Creator, the last and crowning work of God. With a singular unanimity, to which there are but few notable exceptions, they *agree* in the opinion that he must have been created at about the period assigned in the Mosaic record. To account for the many changes that occurred antecedently to man's existence, they maintain, of course, that the earth had a pre-human history of vast, almost incalculable ages.

II. We now turn to the objections that a Christian mind, conscientiously and tenaciously holding to what has been the ordinary interpretation of the Mosaic account of the creation would be likely to suggest. The first objection is, that the science of geology is yet in its infancy, other facts remain to be discovered, upon a number of questions geologists are not agreed among themselves. The latter of these objections, we contend, goes for nought, for however geologists may differ upon minor points, we have just seen that there are certain great leading principles which they all *agree* are plainly demonstrated facts, and especially upon the exceedingly ancient origin of the globe they stand an undivided unit. It is quite true also, that other facts yet remain to throw light upon our different theories. But does any one candidly think that they can be of such a nature as to contradict the multitude of facts already established? They may modify the views of geologists upon certain inferior points, but is it not purely hypothetical to conceive that the radical doctrine of this science will be changed, when every single fact yet discovered tends only to confirm it?

Nor can we deem the objection a good one, that the science is too new to lay claim to much authority in changing old interpretations. Already we have seen that many of its theories are of a high antiquity. Who does not know that in the last fifty or sixty years the sciences have made more progress than in five hundred years before? It was not till the middle of the 17th century that modern chemistry began, and it is only during the last hundred years that Boyle, and Priestly, and Gay-Lussac, and Davy, and Franklin, and Liebig, etc., have created it into a well known and useful science. Yet who doubts the facts of chemistry because they have been

so lately discovered? In fact, it matters little whether a science arose in the year 1000 or the year 1600. Six hundred years then are not of so much account as sixty now. Besides, many circumstances have combined of late years greatly to increase our knowledge of the science under consideration. The construction of the numerous railroads and canals, that now form a net work through every civilized land, has incidentally opened up many strata from which a great variety of specimens have been gathered and facts elicited. The coal, and salt, and iron, and gold mines of the world also furnish a rich supply of interesting facts. The importance of a knowledge of geology in mining operations has given a great impetus to its study. Travelers in foreign lands now bring back a report of their geological features as well as of the character of their inhabitants. And, more than all, should be mentioned the careful and scientific geological surveys which the different European and American governments have authorized during the last forty years; surveys which have been made at great expense and under the charge of the best scientific men in the world. In view of these facts we feel hardly warranted in saying that this science is so new that but little reliance can be put upon its facts and conclusions.

But, admitting the facts, may they not be explained upon some other theory than that of the long pre-Adamic ages? May these fossils not have been disposed by the deluge, or in concussions formed by some hidden force in nature, or may they not have come in just that form from the hands of the Creator? —

To the theory that they are depositions from the deluge there are objections that we deem insuperable. Could one flood, that mingled together lake, and river, and sea, have deposited one stratum in fresh water, and the next in salt, and the next in fresh, and so through successive alternations? Would it be likely in the short time it covered the earth to have soaked and dissolved five, ten, fifteen miles deep of rock, and then laid them away in systematic groups of strata? Is it possible that all these miles of fossils were then really living on the globe? What a population! We have read of locusts so numerous as to cover the ground to a depth of two or three feet. This we find comparatively easy to believe; but to think of animals of various sorts crowded upon each other to the suffocating depth implied in such a theory surpasses one's most vigorous attempts at credulity. Why, too, are not the remains of man found mingled among them? So much for the Noachian deluge as the cause of all geological phenomena.

Were it not as rational to suppose with Voltaire, who gravely suggested that the shells found on the mountains were probably dropped by pilgrims from the East on their way home?

The next theory is that these fossils may be the results of certain chemical affinities. Somewhat similar to this was a theory held in the 16th century, that "a fatty matter, set in fermentation by heat, gave birth to fossil organic shapes." Another was that they were produced by some influence from the stars. To this da Vinci in 1500 gave a most destructive reply, which is equally good against the "chemical affinity" doctrine, and the "fatty" one; "Where in the hills are the stars now forming shells of distinct ages and shapes?"

We come now to the remaining hypothesis, that all these phenomena were produced at the beginning—are simply freaks of nature. Against this view there are two serious objections; the one being that it has not a single fact to support it, the other that every fact is against it. We know, indeed, that it would be just as easy for God to make the earth with all these apparent remains and apparent signs of upheavals and submersions and disruptions as in any other way. But the question is not, Could he? but, Did he? Is it not a plainly gratuitous hypothesis, without any scientific facts to support it? And on the other hand, is not every fact against it? Did nature come from the hands of its author, a great pretense? Does God thus impose upon human credulity? Did he pile up the strata and fill them with the remains of animals and plants? Within those that were so clearly carnivorous did he put perfect imitations of the bones of other animals upon which they fed? Did he distribute through the rock the teeth, the skulls, the feet, the coprolites, the entire bodies, the foot-prints of extinct races, and all this in orderly arrangement of race and species, and thus seek to lead the human reason astray? Is man not sceptical enough by nature, enough already inclined to run after sciences falsely so called, without the Creator's thus throwing startling phenomena in his way to tempt him into another? And where will all this end? Into what gross absurdities such a course of reasoning, or rather of gratuitous dogmatism, will lead! The people of Rome were led by it to believe that the very vases of Monte Testacer, carved by human art only a few centuries before, were earthy concussions! But that is nothing. It gives to puerile conjectures more credit than to a world of facts. It declares at once that there is no certain relation between premise and conclusion. It destroys all reasoning from analogy, or anything else. Here it strikes only at science: but, in-

dulged in science, it would ere long invade the sacred precincts of theology, and instead of well-constructed systems of doctrine and a harmonious analogy of faith, it would press the claims of incoherent suppositions and baseless dogmas; and by and by it would affirm that the Bible itself was not written by inspired penmen and handed down from age to age, but is simply a freak of nature too, from which no conclusions can be logically drawn! "It is not reasonable," says an old writer "to call the Deity capriciously upon the stage, and to make him work miracles, for the sake of confirming our preconceived hypotheses."

And yet, exclaims the objector in alarm, this view must I hold or else throw my Bible away. "In six days," says the first chapter of Genesis, "In six days," says the fourth commandment "the Lord made the heavens and the earth." Every common mind so understands it. So past ages have understood it. So must I, as a believer in its inspiration understand it; and so in six days, twenty-four hours long, did God make the world, whatever scientific absurdities may stand in the way, or whatever other sense is given by the Scripture itself. I will believe that the waters of the flood struck through and dissolved ten miles of earth and rock, and laid away in regular strata the numerous population of the globe; or I will believe that all these strange phenomena are the results of a chemical affinity; or I will believe that God made the world a great imposition and a sham; but I will hold that it was made in six literal days of twenty-four hours each.

Now in the first place we do not ask you to swerve at all from your belief in the entire inspiration and veracity of the Bible. Equally with you we hold it to be the true and unadulterated word of God. We do not ask you to throw away your compass and chart; we only ask you to be sure you read your chart correctly, and that you suffer no load-stone prejudice to lie near your magnet, to turn it from its proper pointing.

Dr. Buckland somewhere observes that the great "object of the Mosaic account was not to state in what manner, but by whom the world was made." To this we can not fully agree, because it is better to adopt the general rule that it is meant to teach all that by statement or by sure implication it does teach. It is remarkable how distinctly it denies the various philosophic errors of both ancient and modern time. The prevailing idea of the Persian philosophy, which afterward affected the Greek philosophy, and the early Christian theology, was that the world was eternal. This was denied by the statement of a positive creation. Then again all polytheistic

belief was destroyed by the statement that it was made by Jehovah. Whilst, further still, the pantheistic and naturalistic tendencies of our own time are met with the statement of the distinct and successive fiats. Although we can not subscribe to the somewhat bald statement of Dr. Buckland, yet we can see that it was not the only object of the first chapter of Genesis to declare *how* the world was made, but also *whether* it was made from nothing, and if so by *whom*. The *Whether*, and the *Who*, and *How* all come in; consequently, though we have some account of the *How*, we can not expect that it will give an exhaustive statement, but the grand outlines rather, to be filled up from the subsequent unfoldings and revealments of the world itself.

Another thing. There is a feeling entertained sometimes against allowing Geology to suggest any alteration in an exegesis of the Scriptures. But is that hostility well founded? In this particular instance we might object to the statement that geology has suggested an amendment. We have seen and shall yet see more fully, how many different interpretations of Genesis there have been than the one called the literal, or rather let us say the long popular one. But has not a knowledge of other matters been allowed to suggest a different interpretation? Chemistry suggests that nitre will not effervesce with vinegar; we look more carefully at our lexicon, and discover that in Prov. xxv. 20, we should read for vinegar *natron* (a carbonate of soda). "As vinegar upon natron, so is he that singeth songs to a heavy heart." Historians tell us that the Roman Empire did not extend over the whole world, but over all the known world, and by a well-established law of language we understand that when (Luke ii. 1) it is said that all the world was taxed, the known or Roman world is meant; and by the same principle we show how the statement that Christ died for all men does not conflict with the fact taught both by Scripture and observation that all men are not saved. Astronomy affirms that Job affirmed a literal fact when of the Lord he said, (xxvi. 7) "He hangeth the earth upon nothing," and that David used a figurative language when he said (Ps. xxiv. 2) "He hath founded it upon the seas, and established it upon the floods," and although we thought quite seriously of burning Galileo once for saying so, we reverse our judgment at last, and accept the light thrown upon the Bible by God's globes of fire. And glad we are for it now, when through the eloquence of a Chalmers and a Mitchell this noble science interprets to us so gloriously the works and ways of God. And now when another science comes forward, offering to Chris-

tian doctrines some of their grandest confirmations, shall we dread its suggestions? A rotten and dead faith, like some old mummied corpse, exhumed at length, and brought forth to the light and air, crumbles into dust; but a living faith like a living man wants the air and wants the light, and dies unless it has them!

Let us be cautious how we stoutly say that any other interpretation than has been popularly given to Genesis is impossible. By and by the church (that portion of it holding to this narrow and exclusive view) may want to change it. By and by an advancing knowledge of science and biblical criticism may, even more imperiously than now, demand such change. And if you shall have insisted too strongly upon your infallible rendering, the infidel may say, "Your antecedent criticisms are against you; and now when by an outside necessity you are driven to it, it is too late for you to make the change with honor."

III. Let us now inquire concerning the true meaning of the scriptural account.

We pass by the one known as the literal,—the theory of six solar days. However much credit it may claim for its antiquity and its wide acceptance, it involves us, as we have seen, in so many scientific absurdities, so outrageous logic, so destroys all reasoning from analogy, so violates our ideas of the Deity, degrading him to the work of making sports in nature for the gratuitous overturning of human faith, that it is a duty we owe to the Word of God, to see if a true understanding of it does not give a different interpretation, and, if such a one is possible, to accept it.

Impressed with such considerations as these, although in his day the facts were not so cumulative as now. Thomas Chalmers, first in 1804, and afterwards more fully in 1814, in a review of "Cuvier's Theory of the Earth," proposed the view, that between the creation mentioned in the first verse and the work mentioned in the verses following them, was a long interval of time, during which the earth may have gone through all the changes indicated by its strata; and thus opened one way by which geology could come to the defence of our common Christian faith, with its splendid illustrations of the attributes and works of God. This theory was not, however, new to him, but he gave it more shape and character. "Many of the early Christian writers," says Dr. Hitchcock, in his valuable work "The Religion of Geology" (p. 41), "were very explicit on this subject. Augustine, Theodoret,

and others, supposed that the first verse of Genesis describes the creation of matter distinct from and prior to the work of the six days. Justin Martyr, and Gregory Narianzen believed in an indefinite period between the creation of matter and the subsequent arrangement of all things. Still more explicit are Basil, Caesarius, and Origen. It would be easy to quote from more modern writers who lived previously to the developments of Geology." Among others he quotes Bishop Patrick, who died in 1707. He says, "How long all things continued in mere confusion after the chaos was created, before light was extracted from it, we are not told. It might have been for anything that is here revealed a great while." We need hardly mention the writers who, since Chalmers' time, have advocated this interpretation. Prof. Hitchcock quotes Bishop Horsley, Sharon Turner, Pye Smith, Dr. Harris, Dr. Daniel King, Dr. Schmucker, and Dr. Pond—to which we may add Denis Crofton who has advocated this view with very great ability in a little work entitled "Genesis and Geology."

It certainly is very hard to disprove this interpretation. We mean upon the grounds assumed by the old-school opponents of the system. Objection may indeed be made that God is represented as making the sun and moon on the fourth day. But to this the reply is an easy and honest one, that for *made* we are to read *appointed*, and particularly as a different verb is used from the one in the first verse—not *בָּרָא*, but *עָשָׂה*. Gesenius in his definition of the word *עָשָׂה*, under 2. g, gives it this sense,—*to make one anything, to constitute, to appoint (as to an office)*. When followed by a noun with the prefix preposition *ל*, denoting the purpose for which a thing is appointed, the sense of appointing or constituting is intensified. He quotes 1 Sam. xvii. 25, "and will make his fathers' house free in Israel," and 1 Sam. xii. 6, "advanced" or "appointed Moses and Aaron." It will not do to read it, "It is the Lord God that created Moses and Aaron, and that brought your fathers out of the land of Israel. So 1 Kings, xii. 31, it is not, he "created out of nothing, priests" but chose or appointed, made them for to be, etc. Now in Gen. i. 16, we have this same word, used so frequently afterwards to denote an *appointing*, followed by the preposition *ל*—and therefore we translate, "He made, or appointed, two great lights (*ל*) for to rule the day and (*ל*) for to rule the night." We maintain the correctness of this rendering on grounds strictly philological. We do not say that it is the only possible one, we do say it is one of the possible ones.

It is objected to this that no one would ever suspect any interval between the creation mentioned in the first verse and the work of the six days. To this it is a sufficient reply that more than a thousand years before Geology was thought of by Christian writers, or was thought of by any as a science, many commentators did suspect it. We have mentioned some of their names already.

It is confirmatory of this view that there are numerous analogous cases of chronological breaks in the Scriptures. Mr. Crofton, in his work already alluded to, refers to one of seven or eight years in the second chapter of Exodus; to another of thirty-eight years in Deut. x. 5, 6; to another in 1 Chron. x. 14 compared with xi. 1; to another in Ezra vi. 7-22; and others. There is one he does not notice. We refer to that sublime discourse of Christ recorded in the 24th chapter of Matthew, and the 14th of Mark, in which, by a transition almost imperceptible, where it is almost impossible to define when the Saviour turns from one to the other, he passes on from a prophecy of the judgments to befall Jerusalem to that of the final judgment of the world. Eighteen centuries have intervened between that time and the present, and the great chasm widens more and more, and who knows but thousands of years may yet be born and expire before that almost unobserved interval between the prophecies shall be filled up? We transfer this and the other analogies back to the first chapter of Genesis, and at once allow a like interval, if necessary, between the great *beginning* of the world and its subsequent remodeling. During that vast intermediate period we may conceive all the ferns and forests that comprise the coal beds, all the coral reefs that make vast islands in the sea, all the mollusks whose remains now constitute mountain pyramids of shells, all the birds and beasts that have left their impress upon the rocks; to have had their generation, and life and death; and then, when God would create another tenant for the globe, man in his divine resemblance we readily conceive him to have swept off the three living populations, and, bringing the heavens and the earth into more distinct relations, and peopling the earth with animals better suited for the companionship of man, than to have created the race sublime in its pristine uprightness, sublime in its great fall, sublimer yet in its final redemption through Him, who, approving one by one his other works, at length linked himself to the race that was to be the last of all the series!

This method of reconciling the two records, we do not mention, however, because we deem it the only or the best; but

to show to the Christian who fears the possible undermining of his faith, that there is one theory he can adopt which, to say the least, was thought of long before geology suggested it, and which is infinitely better than the extravagant hypotheses of the anti-geologists. Meanwhile is there not a better one? one that will give the fuller significance of the sacred text?

It has long been felt that in the days mentioned in Genesis there must be something more than the hurried revolutions of a few hours. There are several facts recorded which seem at least incongruous with this literal six days theory. The Spirit of God is said to have moved, or *brooded*, upon the face of the deep, as though by a slow incubation a living, throbbing, moving world was generated from the before dead chaos. On the second day the whole upper firmament of waters was separated from the whole firmament of waters beneath. On the third day the waters were separated from the land; great oceans were rolled over and off the widely stretching continents, and the same day the earth was covered with a vegetation of grass, and herb, and tree, each yielding its fruit and seed. Now it is not indeed for us to say that the Spirit of God must have brooded over the face of the deep more than a few literal hours, though it certainly should be longer than that to match the figure. It is not for us to declare impossible these mighty rushings of the atmosphere, when in so short a time the firmament of air and cloud was separated from the watery waste below. It is not for us to say that in twenty-four hours the Lord could not have lifted up the continents and by a miracle have so cleared one third the globe of the vast oceans as to be adapted on that very day for the production of every variety of plants, some requiring moist lands, others arid desert lands, and others very ice, and have them all that very day bearing their peculiar fruits and seeds. All this may indeed have been; but certainly it does not comport with that sublime grandeur, that imperial repose and leisure with which it is natural to suppose the Eternal One wrought. Nor does the narrative itself so impress us, representing as it does part of that great work to have been performed at the utterance of simple Divine fiats, and part through the slower processes of natural laws, the spirit brooding, and the water and the earth bringing forth, etc.

Thus the question began to be raised whether the word day was not employed in a figurative rather than the rigidly literal sense. This view was entertained by DesCartes, Faber, De Luc, Lee, Guyot, and others. Against it Prof. Hitchcock,

inclining, when he wrote his volume on the Religion of Geology (Sect. 2), to the Chalmesian theory, but some years afterward to the Symbolic, made a number of objections. Of these we mention the two strongest. One was that "from Gen. ii. 5, compared with Gen. i. 11, 12, it seems that it had not rained on the earth till the third day—a fact altogether probable if the days were of twenty-four hours, but absurd if they were long periods." The other was that, "this hypothesis assumes that Moses describes the creation of all the animals and plants that have ever lived on the globe. But geology decides that the species now living since they are not found in the rocks any lower down than man is (with a few exceptions) could not have been cotemporaries with those in the rocks, but must have been created when man was; that is, on the sixth day. Of such a creation no mention is made in Genesis. The inference is that Moses does not describe the creation of the existing races, but only of those that lived thousands of years earlier, and whose existence was scarcely suspected till modern times. Who will admit such an absurdity?" (p. 65.) As, however, this author afterward (last revised edition, published just before his death) approved of the Symbolic theory, which is only one of the forms of the Figurative, it is presumable that he became convinced these arguments were not irrefutable. Indeed, to the first it seems only necessary to suggest that during the first and second days the whole order of things was of such a character, so different from the present, that perhaps it could not have rained, but the mists perpetually rising and descending (Gen. ii. 5) were possibly the uniform and only processes. To the second it would seem a reply sufficient that Moses did not pretend to relate all that was created, but only what was new to each day. Therefore though many new varieties of animals and plants came into existence on the sixth day, he mentioned, along with man, only those that as *genera*, and not simply as *species*, differed from previous creations.

These and other objections of a scientific origin being disposed of, is the way then open, so far as the principles of sacred criticism go, for some interpretation that will give any other than the popular sense to the word *day*? Will the laws of language admit such an interpretation?

To Professor Tayler Lewis belongs the credit of studying this matter from a purely scriptural stand-point, and giving it its most thorough exegesis. He set out with the design of learning, not from the strata of the earth, but from his Hebrew Bible and Lexicon what the Scriptures have to say about the

creation. His views are embodied in the volume entitled, "Six Days of Creation." However critics may dispute some of his less important positions, it is difficult to disprove his general conclusions. Most clearly he seems to demonstrate that, because the Hebrew יוֹם , day, is (p. 6). 1. "The best word the Hebrew or any other ancient tongue could furnish—any other word by which we should attempt to denote period or cycle being resolvable ultimately into the same idea that lies at the root of this first and simplest term of revolution: 2. Because of its cyclical or periodical character: 3. Because this periodical character is marked by two contrasted states which could not be so well expressed in any way as by those images that in all the early tongues enter into the terms for "morning and evening;" no other word would be so likely to be used to denote an indefinite period if an indefinite period were meant. Therefore, so far as the word *day* is concerned, it may mean equally the determinate period of twenty-four hours, or an entirely indeterminate period of years. Passing on from this he contends with great force that this is by no means a fanciful conjecture, but a conclusion to which the very account itself forces us. For "by representing" the first four evenings and the first three days "as ante-solar, the writer, whatever may have been his science, gives us a clear intimation that the days of which he is speaking are not the common diurnal revolutions measured by the rising and setting of the heavenly bodies. It is certainly not the *common* day in its *more essential* as well as striking characteristic of the solar division. There is, therefore, much more reason, and a more consistent license in the *less essential* and less striking characteristic of a twenty-four hours' duration" (pp. 6, 7). Reasoning upon this and upon other philological grounds, he views himself forced to the conclusion, not as a geologist, but as a Hebrew scholar, that the first days and nights, and, indeed, "the whole narration is anomalous, and that a *sufficient intimation* is given that the times and periods are to be interpreted in consistent analogy with the extraordinary acts."

Fortified by such considerations as these, the most cautious interpreter need not fear to entertain the question, which has so long pressed upon many conscientious minds, whether those days do not, must not, mean something more than what we now call days in our ordinary speech. Give the first chapter of Genesis the most careful and rigid exegesis, and the more rigid you make it the more plainly are you forced into giving to the word—which is itself indefinite—an indefinite, perhaps as Augustine would have it, some ineffable,

sense. Paradoxical as it may seem, give it a literal rendering, and you come directly upon some figurative, or at least some very indefinite sort of day.

To the old indefinite or figurative-day view, the principal objection seems to be that it was a too indefinite, mean-anything, kind of interpretation, a too loose handling of the Scriptures, it could hardly be supported by the rules of criticism. It was a very unwieldy thing. Yet had it the truth in it somewhere. To bring out this essential principle was the attempt, and the successful attempt, of Prof. Lewis' two volumes, "Six Days of Creation," and "The Bible and Science, or, The World-Problem;" free as it is alike from the old scientific objections on the one hand, and the old critical on the other.

We are not sure but that another difficulty may be experienced by some minds, growing out of the relations of each Mosaic *day* and each Mosaic *night*, a difficulty which would seem to be best met by resorting to the last method of interpretation that we mention, *viz*: the *Symbolic*, though we do not mean to imply that this is our only reason for preferring the *Symbolic*.

This difficulty is about the correspondence between the nights and days. The nights are mentioned just as particularly as the days, and were just as real. And it is somehow difficult for one to rid himself of the impression that as each day was *light*, so each night was *darkness*. Or waving this, was there not some correspondence between their respective *lengths*? If it be said that each new appearance, as of the sky at one time, the sun at another, etc., constituted the commencement of a new day, are we not drawn into the error of conceiving one day as merging into another day without the intervening and real night? If it be said that each great chaos and confusion might well be called a night, just as the original darkness and disorder were, the objection yet remains in the form of a most important scientific question, whether in each of these cases there was a simultaneous and universal chaos? whether after each such chaos the new creation, or new colonizing, or re-modification of the globe was simultaneous and universal, or so to any very great extent? If so, we find it less difficult, indeed, to conceive of each new chaos as a night, and each new creation or appearance as a day. But the scientific probabilities are too strong against it, and hence our difficulty.

We have spoken of the symbolic theory as relieving us from this. And yet we do not believe there is any necessary conflict between it and the other. This, unless we greatly misconceive him, is intimated by Prof. Lewis. He, indeed, would

not too narrowly define those strange days, but would leave them the rather, where Augustine does, calling them simply ineffable and divine. The beauty of the symbolic theory is that it admits all the literalness of the account; it accepts all the philological criticisms; it allows all the great periods with their indefiniteness and ineffableness; only to *Moses' eye those days and nights were marked, not only by the great periodic changes in the condition of the earth, but also by the coming and departing of the visions.* But of this again.

It is a pity that this has been titled the Symbolic. Pictorial or Scenic would have expressed more clearly and less objectionably what it is.

At some time or another Moses wrote; actually held his pen in hand and wrote as he was inspired of the Holy Ghost; wrote the whole first chapter of Genesis; wrote the Pentateuch. He was not to write merely from memory, or from observation, or after gathering many myths, but he was to write under an inspiration. He is to write a revelation of the creation of the world, and, as he is not to be a mere machine, the revelation is first to be made to him. Let one take the time and conceive if there can be a more natural way than for some picture to be presented before his mental vision, so that his own mind consciously works in observing and describing, at the same time, that the Holy Spirit infallibly directs?

Naturally we ask, How did others write? Daniel "had a dream (Dan. vii. 1) and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters." To Ezekiel the prophecy came through a vision of the valley of dry bones (Ezek. xxxvii. 1-10). To Habakkuk (ii. 2) the Lord said, "write the vision, and make it plain upon tables." In almost every case the prophets received the divine communication through visions. The writers were not pens, but penmen; not only wrote but consciously described.

To these examples the objection may be made that they were prophets, and Moses was not. To this we reply that Moses himself once had a vision on a matter not relating to prophecy. It was when on the mountain God showed him a pattern of the tabernacle and instructed him how to build it. Such a vision there was probably to David also, concerning the temple. With such instances as these, in which God revealed his will by united word and symbol, we come back to Moses, writing of the creation. What more natural, and more in accordance with God's usual methods of revelations to his ancient servants, than to have the work of creation pass by in visions corresponding to the successive great epochs? "We

treat the history of the creation," says Dr. Kurtz, "with its six days' work, as a connected series of so many prophetic visions. The appearance and evanishing of each such vision seem to the seer as a morning and an evening. Apparently because these were presented to him as an increase or diminution of light, like morning and evening twilight." Says a Scotch reviewer, quoted by Hugh Miller, "Each day contains the description of what he beheld in a single vision, and when it faded it was twilight. There is nothing forced in supposing that, after the vision had illumined the fancy of the seer, it was withdrawn from his eyes, in the same way that the landscape becomes dim at the approach of evening." If, to this, objection still be made, that Moses was not a prophet, and that the events he was describing were past occurrences, not future, then we reply, as Bishop Newton in his work on prophecy well argues, "Moses on more than one occasion was a prophet, (Deut. xviii. 15,) and that if a matter be unknown by science, or history, or any other source of information, and must be revealed to us by God, we see no reason why the past may not be revealed in the same way, by the same manner of symbol or picture, as the future. We see no reason why the ancient seer, standing on the Mount of Vision, might not have turned his horoscope when the day began as well as when the day ended, down the ancient years as well as others had turned theirs towards the new. Dr. Kurtz maintains—"Since the source of knowledge for both kinds of history, and not only the source, but the means and manner of coming to know, is the same, *viz.*, the eye-witness of the prophet's mental eye, it follows that the historical representation which he who thus comes to know projects (or portrays) in virtue of this eye-witnessing of his, holds the same relation to the reality in both cases we speak of, and *must be subjected to the same laws of exposition*. We thus get this very important rule of interpretation, *viz.*, that the representation of pre-human events, which rest upon revelation, are to be handled (looked at) from the same point of view, and expounded by the same laws, as the prophecies and representations of future times and events, which also rest upon revelation. This then," he concludes, "is the only proper point of view for scientific exposition of the Mosaic history of creation."

This is the symbolic (more properly pictorial, or scenic) interpretation. It is not a new one. How far it goes back we do not know. Dr. Knapp, in his theology, written in 1785, mentions it as a very common view then, and as if he had no question himself of its being the correct one. He and Kurtz, and other German authors, Hugh Miller, Barrows, Bush and

others have adopted it. Prof. Barrows, in the *Bibliotheca Sacra*, (1857) has given a very able argument in its favor; though, for its most magnificent development, one must read Hugh Miller's two chapters on The Mosaic Vision of the Creation, and The Two Records, Mosaic and Geological, in "The Testimony of the Rocks." No wonder that its amazing sublimities of thought cost that extraordinary genius his brain and his life. We add also the name of Professor Hitchcock, a name synonymous to those who knew him, with thorough scholarship, profound thinking, and unaffected piety. Previously inclining to the Chalmesian view, he adopted in later years the Symbolic, with some slight alterations, and in the concluding (a new) chapter of the last edition of "The Religion of Geology," argued it with great candor and ability.

This view greatly commends itself to every thoughtful mind.

First, by its strict compatibility with the great laws of biblical interpretation. Secondly, by its allowing us to contemplate those days as really marvelous, divine days, and to view the Creator as working not with the haste of one who by the end of a literal week must have his work done, but as working with the infinite comparison of the order of one who has eternity for the accomplishing of his grand purposes, and in accordance with those majestic and wise laws that now prevail, so far as we know, throughout the entire universe.

Another fact, which greatly corroborates this symbolic view, is the plain correspondence that exists between the events of those six days, and the successive periods recorded in the volume of the rocky strata. Geologists were quick to notice this most striking correspondence. So beautiful it was, and so corroborative of the scriptural account, that the Christian geologist could hardly fail to adopt it with enthusiasm. We can only glance at its outlines.

No one can compare the Geological history with the Mosaic without noticing that in both of them there are the same order and progression of events.

In the first place "the earth was without form and void, and darkness was upon the face of the deep." We recognize in this a description of what the earth must have been when first cooled down from its fused condition. It was a scene of darkness and disorder. Hot vapors still rose from numerous volcanoes. The crust that had formed upon the molten globe was not yet tempered to its present coolness, and clouds of mist and sulphurous vapors shut off the light of sun and moon and star. It was aptly called *night*. At length some of the vapors began to condense, a little light began to glimmer

through the dark, lowering clouds, and the description of that day is, "And God said, Let there be light, and there was light." The vision passes by, and "the evening and the morning were the first day." Ages pass on. Another vision opens to the inspired seer. By this time the earth has radiated much of its heat. The watery vapors that before had steamed up from its hot surface begin to descend. Oceans and seas begin to form below, yet many clouds remain suspended in the aerial expanse. This is called the second day, and of it the record is that "God divided the waters which were under the firmament from the waters which were above the firmament." Again the vision closes—again opens, and long ages have gone by. The earth is less rocked by internal throes. The seas have become more settled in their beds. The light is growing more distinct, and though reptiles and fishes already commenced perhaps to populate the seas, yet they are of a low organism, and through the yet glimmering and partial light the principal matters that strike the eye of the beholder are the emergence of the dry land from the midst of the seas, covered by a rank vegetation that geologists now tell us grew in the old carboniferous period. And this is the third day, wherein, as Moses tells us, the sea was divided from the land, and herbs, and trees, commenced to cover the continents. And well fitted for that ancient period were those hardy trees. They needed more than any plants now growing carbon and other gases from the air. Those then at length absorbed, and now—the air no longer filled with smoke and heavy mist—the sun shines out full and clear, and the moon emerges from her obscurity, and the stars before unnoticed brighten up the expanse of night. It is Moses' fourth day with "the lights in the firmament of the heavens," "to be for signs and for seasons and for days and years," and "to give light upon the earth." And now the world is better fitted for a living population. Enormous reptiles swim the waters, and birds of strange build and habits stalk along the marshes. This he, of the divine visions, describes as another day, in which the waters swarmed with "great whales" and creeping monsters, and the air with "winged fowl," the Oolitic and Chalk periods of geology, noted above all others for monsters of air and sea. But still the earth was too rough, the temperature too torrid, the vegetation too coarse, to sustain a well developed race of beings. So in patience they all wait, until at length better prairies and woods, better temperatures and vegetations come, and the horrible monsters of the previous age give way to orders of a finer organism—by geologists described as the Mammals of

the Tertiary period, by Moses as cattle and beasts of the sixth day—the very same! And here we come upon a new coincidence, quite different from the others, and therefore the more remarkable. Geologists tell us that this Tertiary period, in which those Mammals lived, was a very long one, and that the Alluvial period, called the Historic sometimes, because only in it human remains are found, is, at the close of this period, and only a very small part of it. We find the corresponding statement in Genesis. Previously to this God had pronounced everything good only at the close of each day. Here he does it before the day is finished. After the creation of beast and cattle and creeping thing (v. 25), he “saw that it was good.” Then after this remarkable break he creates man, and for the second time in the same day declares his approval of his work. It may have been, indeed, partly to denote that man was a different sort of being from all the rest, and far above them, and it was meet he should be approved and blessed in distinction from all of them; but we can not but regard it also as growing out of the historical fact, recorded in Scripture and in the rocks, that the most of the present animal creation were brought into being long ago, but man more recently, and as the end of the great series.

Thus from the outset of creation up to its culminating point does the history which the inspired penman wrote as he beheld in divinely given vision, correspond in an exquisite harmony with that which the geologist uninspired, now writes out from natural vision of the original records themselves, records safely kept, and now untombed from the ruins of this ancient world. The Scriptures confirm geology, and geology confirms the Scriptures.

Yet have we only gone over six of those days. What of the seventh? It was George W. Faber, an English theologian, who in 1801 published his “*Horæ Mosaicæ*,” who was much struck with the fact that, while of every other day it is invariably said, “The evening and the morning were the first day,” “second day,” etc., no such termination was announced of the seventh. He inquired what this meant. The day for which all other days were made, why was no notice taken of its ending? Thinking over it long he came upon the happy thought that perhaps it was not ended yet! It might be continuing still! From this he reasoned backward and by an inductive process which no logic can dispute, concluded that if the seventh day was a long one the others must have been also. Yet was not he the first to make this discovery? Only if we do not mistake he was the one to give it a greater prominence

in the more modern discussions. The old thinkers of Germany, and the yet older ones among the Latin Fathers, often queried about this omission of an ending to the Sabbath, and were in no little trouble in conceiving the others as natural days, while this was so indefinite and strange. (See "Six Days of Creation," Ch. 21.) It is one of the strongest arguments in favor of the symbolic interpretation, and must commend itself with much force even to those who have no sympathy with geology. The great seventh day is not ended yet. It still goes on—the Sabbath, as Hugh Miller beautifully conceived, on which God ceases from his creative work to do the Sabbath work of redeeming a sinning, ruined world. And by and by this day shall be ended like the rest. At the final consummation God shall look back upon the glorious work of this sacred Sabbath day, and not one seer alone, but the whole world will have the vision pass before them then, and ere time closes and the book is sealed, each redeemed soul shall see his book and hear his announcement of approval, and in the book shall put the record, *God saw that it was good.*

We need not say how much we love this view—its poetry and its truthfulness. We need not say how glad we are to escape from a narrow construction of the sacred record which would make us adopt those outrageous ideas about organic remains and aqueous deposits that so scout at every principle of logic and taunt our human faith; how glad we are to be relieved from that theory, which, as the author of the "Testimony of the Rocks" truthfully says, "huddles the whole creation into a few literal days, and converts the incalculably ancient universe into a hastily run up erection of yesterday;" how glad we are that this comes at no expense of a true understanding of the Word of God, but in the method of its most literal and exact interpretation; how glad we are that thus is opened up to us an opportunity of going back into those ancient ages, and studying among their mysteries the marvelous works and designs of Him whose "goings forth have been from of old, even from the days of eternity!"

IV. What, now, will Christianity lose by rejecting and gain by accepting this interpretation?

Rejecting it, it may lose its reputation for fairness and candor. We know how tenaciously a few educated minds still hold to what they call the literal theory. We know how widespread among the generality of people has been that opinion, and how unwise it would be to shock the simple faith of God's children by needlessly adopting and parading new interpretations of the divine word. But we know, also, that

there is danger on the other side. Let men once see that our religious teachers are trimming the Scriptures to make them match old prejudices, that they are keeping new and correct interpretations in the back-ground that they may not arouse their fears; and instantly suspicion is awake, their credit and influence are gone, and to a great extent the credit and influence of Christianity itself. A few years since, straggling among the cliffs that form a part of the Massachusetts coast, we found some small muscles adhering to the wave-washed rocks, and endeavored to pull them off. But they had grown fast and so would not let go their hold. Of course in our attempt to pull them loose, their tender shells were broken and their lives destroyed. Then thought we with ourselves, Ah, poor muscles! if ye had not holden so tightly ye would not been so crushed and killed! And so we sometimes think of the church of Christ. If by and by it shall have to relax its hold on certain time-honored interpretations, better that we relax our hold at once, than imperil our faith and our very life by the terrible wrench with which we shall be broken off at last!

Adopting this theory we gain a most impressive confirmation of the inspiration of the Bible. At the time the Pentateuch was composed, how liable the wisest uninspired writer would have been, if venturesome enough to treat upon the creation at all, to introduce some statement that would afterward have been found impossible and absurd! How simply impossible to have put the various stages of the creative series in their proper order! Yet there was written among a people more nomadic than settled in their land, with no pretension whatever to learning, and with no literature of their own, this remarkable portion of this most remarkable of books, which has stood the test of infidel criticisms from that day until now, and having outlived these is now confronted by science, and asked what it can tell about the creation of the earth; and without pretending to be specially a treatise upon science, it tells the story as the earth tells it itself—all the various principal acts in their natural succession! Christians greatly trembled once and infidels exulted at the interrogations of this science; but now the infidel shrinks back in confusion and the Christian's turn has come for an honest pride in the old Book that has gone through so many wars, and he exults as he sees that the Bible which the Holy Ghost hath written on parchments and papers, and the Bible which the everlasting Word, the Son of God, has written on tables of stone do not disagree, but confirm each other.

By accepting this interpretation Christianity also gains a striking assurance that two great facts which the Scriptures record are by no means improbable.

One has already taken place—the Noachian deluge. Of it geology gives indeed no direct evidence. It asserts that the remains now found in the rocks are no certain vestiges of such a flood; and many have thereupon concluded that it denies the fact. So late as 1838 an English author deemed it necessary to write a book of 1150 pages; “The Doctrine of the Deluge Vindicating the Scriptural Account from the Doubts which have been cast upon it by Geological Speculations;” and with heroic purpose he ransacked all the lore of ancient languages, and the treatises of all nations, to prove, what geology never disputed, that there had been a deluge. Had he consulted this science, he would have learned from it that such submersions of continents were no unfrequent thing in ancient times, and there is no improbability that there was one four thousand years ago. If infidelity scoffs at the Noachian flood as an absurd thing and a myth, geology comes at once to the rescue of inspiration, and says there have been many such.

The other fact to which we have referred is yet to take place—the final conflagration of this world. The Christian may sometimes doubt it, and the novice in science, pointing to the already oxidized earth, may say such a burning is impossible, and that Peter (2 Pet. iii. 7, 10, 11, 12) absurdly misconceived; but geology pierces the earth’s crust and shows to the disputants the fiery globe within where now imprisoned heat and gases at God’s bidding may burst the earth in twain, if need be, and let the solid crust again roll and be molten in that fiery sea!

Again. It has been a favorite theory with some that man is descended from the ape, and so is kith and kin to every beast, and bird, and reptile. Would you combat that tremendous heresy? Appeal to comparative anatomy and you may show with considerable clearness that no species ever runs into another. But the infidel anatomist says, “Yes, but give us time, you draw your inference from the experience of only a few thousand years. But give to nature time enough, and see how she will develop race from race.” Here you have the infidel just where you want him. Geology gives you leave to tell him, “Sir, all the years it took to build this world you have for your experiment!” Go with him to the record of those distant years. Have no fear as to their result. You need not fear what the author of “The Vestiges” may say—whom Hugh Miller calls a “smatterer,” and Agassiz the same. Go

with Agassiz, and almost every geologist worthy of the name, to the truthful strata of the earth. Lead the infidel through all the series from the perfectly azoic to the human, and show him there, as you conclusively can, that during all those ages and among all those millions of species, no instance has yet been found of one species growing out from another. Thus demonstrate the entire *humanity* of man!

Would you meet Hume's argument against a miracle by a veritable miracle itself? Then take him down again among the rocky quarries. Show him, as you can show him, that every race that ever lived was a miracle, because in many cases you can put your finger on the time when a race, not existent before, at length sprang into existence, and must have been created.

Would you meet with overwhelming arguments, another who denies a Providence? or strengthen your own heart which, amid the discordance of events is sometimes agonized with doubts? See how by the trees of ancient growth God purified the air of poisonous vapors and reduced the (not chemical compound, but mechanical) mixture of gases that compose the atmosphere to such a proportion as is just adapted to our breathing. See, too, how ages ago he bade the insects of the ocean build up from its bottom groves of coral, through which the currents of the ocean sweep all its waters in ebb and returning tide, to cleanse them from impurities that might be noxious to marine life. See also, how long ago, when ignorance might have perplexed itself why God should make to grow the useless ferns and vast forests of the carboniferous period, he was storing their remains in the bowels of the earth, so they might afterward furnish warmth, and heat-power to man. Or, let one transplant himself among the convulsions of the earth which anciently took place, and seemed so needless and so cruel, and coming back to this one day he shall learn that the divine World-Builder then broke up the strata, and pitched them confusedly against each other, in order that each of them with its various stores of lime, of coal, of gold, and iron, might project itself to the view of man and within his easy reach. Thus study the ancient fore-casting love, and the present providence of God.

Would you gain some overawing impression of eternity? Go, stand by the deep gorge into which Niagara tumbles the waters of the lakes. Think how age after age, slowly wearing off the rock, that river has worn its way from Lake Ontario to the place where now it pours its tumultuous flood. Calculate how long it must have taken to carve through that

solid masonry those long seven miles. And then think that even before that wearing process commenced, and even when that rock was new, the world was old! The great American astronomer who, to his just fame as a student of the stars has added even the nobler of a Christian patriot and soldier, once compared the stars to "pendulums that beat in space the seconds of eternity." Geology takes up the inspiring thought and says, Aye! these are the pendulums that in their long perturbations beat the slow seconds of those days in which God made the world!

Would you illustrate the Divine patience? His steady adherence to some one great plan? You can not do it anywhere so well as he hath done it in this great world-work. During all those ages whose length impresses one like eternity itself, he had the one final idea in view, and the laws that now work wrought regularly and invariably then to bring about his purpose. He hurried not. Eternity was his. A thousand years to him were as a day, and one day as a thousand years.

God worketh slowly, and a thousand years
He takes to lay his hands off! Layer on layer
He made Earth—formed it and fashioned it
Into the great, bright, useful thing it is.

Veined it with gold and dusted it with gems,
Lined it with fire, and round its heart-fire bowed
Rock-ribs unbreakable;—until at last
Earth took her shining station as a star
In heaven's dark hall, high up the crowd of worlds.*

Finally, would you teach man his greatness, and his sin? The cross of Christ comes indeed first. There may the sinner get such impressions of his equal worthlessness and worth as nowhere else. But after Christ's work in redemption comes his great work in nature. Tell man how fire and earthquake, and river and sea, and glacier and coral spent ages that pass beyond our powers of conception, in fitting up this earth for his abode. Tell him how the planet wrought on in its ancient toil, casting up its mountains and hewing out its valleys. Tell him how his Creator would not put him here, until the world was completed and adapted to his use. Thus show him what God thought of him, and when he sins remind him how much less value he puts upon himself than does the great Jehovah. Thus show him how he sins not simply against the present goodness of God, but against a love that thought of him and a

* Alexander Smith.

wisdom that planned and wrought for him, and a divine benignity that waited for him through ages without number.

Thus as Elijah stood in the cave of Horeb, do we stand among the rocky strata of the earth and we hear the echoes of ancient thunderings, and we see the vestiges of ancient fires, and now there comes to us a still small voice, not as with the prophet to rebuke our pride, but the rather to confirm our faith.

Here we see the works of God confirming his sacred word, and his word in turn commending the study of his works. We find another witness to the flood, and another confirmation of Peters' prophecy of the final conflagration. We hear science distinctly proclaiming man to be above the brute. We see how miracles were possible in Jesus' time because *miracles were* in ancient times. We see that from the beginning on till now the world has been watched over by the forecasting providence of God. We get one of the profoundest conceptions of time, of eternity, and of the divine patience, and a new illustration of the dignity and sin of man. There is scarcely a Christian doctrine which this most imperial of the sciences does not confirm, scarcely a Christian conception which it does not illustrate, no Christian emotion or grace, whether of faith, or hope, or charity, which its marvelous teachings have not a tendency to exalt and refine.

ART. VII.—CRITICISMS ON BOOKS.

THEOLOGY. ●

A Critical and Grammatical Commentary on St. Paul's Epistles to the Philippians, Colossians, and to Philemon, with a Revised Translation. By Rt. Rev. CHAS. J. ELLICOTT, D. D., Lord Bishop of Gloucester and Bristol. Andover: W. F. Draper, 1865. pp. 278. We have repeatedly spoken of the great thoroughness and value of Bishop Ellicott's exegetical labors. His commentaries are among the best, if not the very best, helps a student can have. Thorough criticism of the text, concise interpretation, and a judicial fairness characterize his works. The *Æthiopic*, *Coptic* and other ancient versions have been carefully compared. The general result of his labors is to confirm and reinstate, on the whole, the old tradition of the church as to faith and doctrine: "the deductions of rigorous scholarship and of Catholic truth stand ever in the truest union." An enlargement of the epistles with a discussion of objections, would be a valuable addition to these commentaries.

The Bible Hand: an Introduction to the Study of the Holy Scriptures. By JOSEPH ANGUS, D. D. Revised Edition, with Illustrations. Philadelphia:

J. S. Claxton, 1865. pp. 727. Among the popular Introductions to the Bible, this work of Dr. Angus has already won an honorable place. The first part contains an able vindication of the authenticity and authority of the Scriptures; and also expounds the principles of its interpretation, and gives rules for the study of it. The second part is devoted to an account of each one of the books of the Old and New Testament. It is a very useful work, and can profitably be used by all classes of readers and students of the sacred Scriptures.

Expository Thoughts on the Gospels. With the Text Complete. St. John. Vol. I. By Rev. J. C. RYLE, D. D. New York: Carters, 1866. pp. 422. Dr. Ryle is an "Evangelical" commentator of the church of England. He has already published four volumes on the first three gospels. The present work has more strictly the character of a commentary, and is a more valuable and elaborate work than either of its predecessors. It is wrought out on the basis of the plenary view of inspiration, and is clear in its exposure of neological errors. The style is forcible, pungent and practical.

A Commentary on the Second Epistle of the Apostle Peter. By JOHN T. DEMAREST, D. D. New York: A. Lloyd, 1865. A new issue of a work published in 1862, which shows marks of careful and conscientious investigation. It is a full and lucid commentary on an important and difficult book of the New Testament.

A Popular Appeal in favor of a New Version of the Scripture. Part Second: the Priesthood of Christ. By JAMES JOHNSTONE. London: Nisbet & Co., 1865. This pamphlet attempts to show the need of a new version by a critical examination of several passages, in which the priesthood of Christ is brought to light: as e. g. 1 Pet. iii. 18-21; Isaiah liii. 9; lii. 15; Rom. i. 4; Matth. xxviii. 9, 10; xxiii. 10, 11, etc. The author's criticisms are interesting, and show marks of study, and a zeal for the honor of the Word of God.

Christianity and Statesmanship, with Kindred Topics. By WILLIAM HAGUE, D. D., Boston: Gould & Lincoln. This is a revised and enlarged edition of a most valuable work. Dr. Hague is a clear and vigorous writer, and he discusses in this volume some of the great questions of the age in a fresh and interesting manner. Several of the articles which compose the work were published in separate forms and awakened a good deal of interest and discussion at the time of their appearance, particularly the one entitled, "Christianity and Slavery," being a Review of Rev. Doctors Fuller and Wayland on Domestic Slavery.

Voices of the Soul Answered in God. By Rev. JOHN REID, New York: Carter & Brothers, 1865. 12 mo. pp. 374. This is a work of remarkable originality and power. It is evidently the fruit of mature reflection and profound conviction. The author discusses the leading doctrines of the gospel in a way to rivet the reader's attention, and that can scarcely fail to convince his judgment and impress his moral feelings. We know not where to find more considerate and forcible thinking on the great themes of evangelical religion in the same space than we have in this treatise.

How to be Saved; or, The Sinner Directed to the Saviour. By J. H. B. St. Louis: J. W. McIntyre. 24 mo. pp. 126. Paper covers, 20 cents; cloth, 50. Forty thousand copies of this little work have already been sold. It is an admirable book; clear and sound in its teachings, earn-

est and forcible in its appeals. The pastor, the Sunday-school teacher, the working Christian, will find it a valuable aid in their efforts to win souls to Christ.

PHILOSOPHY.

The Intuitions of the Mind inductively investigated. By Rev. JAMES McCOSH, LL. D. New and Revised Edition. New York: Carter & Brothers, 1866. pp. 448. With an introductory commendation by Professor Shedd, who says of it, very truly, that, "after deducting whatever difference of opinion may arise in the minds of readers, there still remains a large and solid amount of philosophical reflection in this volume which will commend itself to the dispassionate reason of all."

This is an improved edition of a work, which is already well known, and which contributes, in fact, the chief contribution of the author to the study of philosophy. Dr. McCosh's position is an intermediate one between German idealism, and English and French materialism; and he shows skill, sobriety and candor, as well as a high degree of philosophical ability, in maintaining this intermediate position. While he is too diffuse and repetitious to be classed among the masters of metaphysical science, he yet maintains a high rank among those of the second grade; and his work can be profitably used as a wise and safe guide into the vexed questions of modern metaphysics. His arrangement of the Intuitions into Primitive Cognitions, Primitive Beliefs, and Primitive Judgments, is hardly made out with clearness, and leads to the necessity of frequent and needless repetitions. A more definite view of the nature of Induction would have led him to avoid the phrase "inductively investigated" in the title of his book. An investigation of the ultimate ideas of the mind is not properly termed an induction. His criticisms upon divergent opinions are clear and fair. The whole work is worthy of thoughtful study.

HISTORY AND BIOGRAPHY.

Natural History. A Manual of Zoölogy for Schools, Colleges and the General Reader. By SANBORN TENNEY, A. M. Illustrated with over Five Hundred Engravings, New York: Charles Scribner and Co., 1865. We do not hesitate to pronounce this a valuable text-book for the study of this important branch of natural history. Skillfully and scientifically arranged, and profusely illustrated, chiefly from original designs admirably engraved, it meets a want which has long been felt by the teachers of youth, and will facilitate the study of this interesting branch of human knowledge. The publishers have given it a very neat and inviting look.

Zulu-Land; or Life Among the Zulu-Kafirs of Natal and Zulu-Land, South Africa. With Map and Illustrations, largely from original Photographs. By Rev. LEWIS GRANT, Philadelphia: Presbyterian Publication Committee; New York: A. D. F. Randolph, 1865. The author spent fifteen years of missionary life in South Africa under the auspices of the American Board, and is able, therefore, to speak by authority. He is already favorably known also as an author; his "Grammar" of this curious Language, showing a thorough mastery of that tongue, and the literature bearing upon the subject—a book of decided philological value, published by the same committee, and noticed in the January number of this Review.

In the present work, Mr. Grout appears in quite another field, and on a more popular topic. The book is one of marked interest. Without any attempt at fine writing the style is easy, natural, and lively, and the sketches of scenery, and life in its varied phases, as the missionary saw and experienced it, are many of them very graphic. There is a charm about the book in its freshness, raciness, vivid coloring, strange incidents, and descriptions of African life and manners and physical features and missionary work and trials, which will hold the reader's attention to the end of it. It embodies also a large amount of information, in regard to the history, the geography, and the productions of Africa, and a pretty full history of the American and various European missions which have been planted in that dark land. It is certainly a very valuable contribution to a fuller and better understanding of South Africa.

History of the United States Cavalry, from the formation of the Federal Government to the 1st of June, 1863. To which is added a list of all of the cavalry regiments, with the names of their commanders, which have been in the United States service since the breaking out of the Rebellion. By ALBERT G. BRACKETT, Major First U. S. Cavalry, Col. Ninth Ill. Vol. Cavalry; late Chief of Cavalry of the Department of Missouri; Special Inspector of Cavalry, Department of the Cumberland. pp. 337. New York: Harper & Brothers, 1865.

A valuable addition to the war-literature of the country. The effect of it will be to increase the reader's appreciation of this arm of the United States service. More than half of the volume is devoted to the wars which precede the late rebellion. A good deal of interesting information is given in reference to cavalry organizations, European and American, the various kinds of arms and accoutrements, the care of horses, etc. The list of names given and the illustrations are an additional feature of value.

The Life of John Brainerd, the Brother of David Brainerd and his Successor as Missionary to the Indians of New Jersey. By REV. THOMAS BRAINERD, D. D., Pastor of "Old Pine Church," Philadelphia. Philadelphia: Presbyterian Publication Committee; New York, A. D. F. Randolph, 1865. 12 mo. pp. 492. We are glad to see this interesting book brought out by our Publishing Committee, and in a style so superior and every way becoming it. It is a rare book, in some of its features, as we might suppose, coming from the gifted pen of Dr. Brainerd, and portraying the life and character of the brother and successor of the saintly David Brainerd.

The preparation of this memoir has evidently been a labor of love. "Representing their name, and sharing with them the great responsibilities of the ministerial office, claiming kindred with them according to the flesh, and humbled by the contemplation of their moral excellence, it seems pertinent that he should have great interest in their history, and be willing to give such information concerning them as he can furnish for the benefit of the Church of God.

As the friend of Whitefield, the Tennents, President Edwards, Burr and Dickinson; as the trustee for twenty-six years of the College of Princeton; as the Moderator of the Old Synod of New York and Philadelphia; as one selected to fill the place of President Edwards at Stockbridge, on his transfer to Nassau Hall; as a chaplain in the Old French War on the frontiers of Canada; as the first domestic missionary of the Presbyterian church in the United States; as a faithful missionary to the Indians for more than twenty years; and above all, as a holy consecrated man of

God, I think there are materials in the life of John Brainerd to justify the tardy presentation of his journal and biography to the public. The author feels great satisfaction in being able to set a character so stainless and benevolent before the rising ministry of the land."—*Preface*.

Sure we are that thousands, in the ministry and out of it, will appreciate and profit by the service here rendered to the cause of Christ. The work is a fitting sequel to the memoir of his distinguished brother, which has served to quicken the piety and enlarge the missionary zeal of the Christian church all over the world.

John, the youngest brother of David, though not his equal in talents or mental acquisitions, possesses a kindred spirit, and the same rare elevation and purity of character.

Such a book can scarcely fail to do good in these days. How much the earnest, devoted, missionary spirit of the Brainerds is needed in the present condition of the world at large and of our own country! We warmly commend this late but beautiful tribute to the memory of one of God's most devoted servants, to the ministry and to the laity of the church, as adapted to general circulation, and most refreshing to the Christian heart.

Reminiscences, Historical and Biographical, of Sixty-four years in the Ministry. By Rev. HENRY BOEHM. Edited by Rev. JOSEPH B. WAKELY, New York: Carleton & Porter. 1865. The author sustained intimate relations with Bishop Asbury, and with other pioneers and fathers of the Methodist church in this country, and is therefore able to give much interesting and valuable information relating to primitive Methodism. The materials of the work are derived from a "manuscript journal of two thousand pages," kept by the author. It is substantially an autobiography, written in a homely, familiar style, and yet possessed of decided interest, especially to the denomination in whose interest it is published.

The same publishers give us a small volume entitled, *Sabbath Psalter*: a selection of Psalms for Public and Family Worship, compiled by Rev. HENRY J. FOX.

GENERAL LITERATURE.

Essays in Criticisms. By MATTHEW ARNOLD, Professor of Poetry in the University of Oxford. Boston: Tichnor & Fields, 1865. This volume is one of the pleasantest and most really valuable literary republications of the season. It is composed of many articles published separately from time to time, each of them written with an object, and marked by the thoughtful and earnest character of the author. The longest article is that on the *Translation of Homer*. The three lectures which Mr. Arnold first published on that subject brought him into sharp contact with Mr. Newman and some other translators of Homer, in which, however, he seems to have, by far, the better of the argument.

Among the most interesting of the papers here reproduced are those on *The Function of Criticism at the Present Time*,—*The Literary Influence of Academies*,—and *A French Eton*. The last of these gives an interesting account of some French schools, and then enters somewhat at large on the subject of English secondary instruction, *i. e.* instruction given in institutions below the rank of universities. It contains many suggestions as applicable on this side of the Atlantic as on the other. The article on "Academies" also is very suggestive. The French Academy, estab-

lished originally for preserving the purity of the French language, sets the standard in many directions, creates an educated opinion, and serves as a centre and rallying-point of literary judgment. "Why," says Mr. Arnold, "is all the *journeyman-work* of literature, as I may call it, so much worse done here than it is in France? Think of the difference between our books of reference and those of the French, between our biographical dictionaries (to take a striking instance) and theirs; think of the difference between the translations of the classics turned out for Mr. Robin's library and those turned out for M. Nisard's collection! As a general rule, hardly any one amongst us, who knows French and German well, would use an English book of reference when he could get a French or German one." Now if in England there is such a deficiency from lack of concentration of literary influence, much more in America where what we may call the practical and lower utilitarian influences are much more powerful, and our language is so much more at the mercy of the newspapers. The dangers to which our language and literature are exposed would not probably be met by an academy,—indeed, Mr. Arnold does not recommend such an arrangement for his own country, and it might not suit the genius of ours,—but it is not too much to ask that criticism should be free, and that every educated man should feel a special responsibility in guarding, so far as he may, against the perversions of his language and against all degradations of literature.

Dante as Philosopher, Patriot and Poet. With an Analysis of the Divina Commedia, its Plots and Episodes. By VINCENZO BOTTA. New York: Scribner, 1865. Professor Botta's contribution to the Dante Festival does honor to himself and his adopted land as well as to Italy and Dante. It is the best analysis and account of the great *Commedia* to be found in our language; and it is written in the spirit of a philosopher as well as of a critic. The first part of the work sets forth the philosophy, the political ideas and the religious views of Dante; and also contains a valuable summary of his life, and account of his other writings. The place awarded to Dante among the greatest poets of the world is abundantly confirmed by criticism and philosophy. His countrymen, in their renewed consciousness of national unity, have done well to celebrate the 600th anniversary of their greatest poet's birth, with so much of pomp and pride. And among the contributions sent to them from other lands, this work of Professor Botta takes rank among the highest and best. His command of the resources of the English language are extraordinary for a foreigner; even his occasional lapses in idioms are what the best of scholars are liable to when writing in a foreign language. The volume is very handsomely brought out.

Carry's Confession. A Novel. By the Author of "Mattie: a Stray," &c., &c. New York: Harper's Library of Select Novels. No. 258. pp. 190. A well-told tale of domestic life, revolving about the suspicions and misunderstandings of a husband and wife, who were ill-suited to each other. The characters are sharply drawn.

The Oil Regions of Pennsylvania. Showing where Petroleum is found, how it is obtained, and at what cost, with hints for whom it may concern. By WILLIAM WRIGHT. New York: Harper & Brothers, 1865. This is by far the most thorough and reliable history of Petroleum which has been given to the public. The author evidently spared no pains in gathering information on the spot, and he has given his results in a fearless and independent manner, which entitles his statements to be re-

ceived as veritable truth. The subject needed a careful and searching examination, and a scathing exposure; and it has got both in this volume. It will help to undeceive multitudes who have been victimized during the "oil fever," while it goes to show that underneath a system of fraud and falsehood, and magnificent speculation, there is a great basis of fact, more than \$100,000,000 of *bona-fide* capital being invested in it, and the aggregate yield of oil really immense and most important in a financial point of view. We have here just the facts and figures necessary to an intelligent understanding of this interest.

The Story of the Great March. From the Diary of a Staff Officer. By Brevet Major GEORGE WARD NICHOLS, Aid-de-Camp to General Sherman. With a Map and Illustrations. This is a graphic and soul-stirring account of one of the grandest and most wonderful feats ever accomplished by an army. We marvel not that edition after edition of the work has already been exhausted, and still the demand for it increases. The publishers have put it in a good style.

Thoughts on the Future Civil Policy of America. By JOHN WILLIAM DRAPER, M. D., LL. D., author of "Treatise on Human Physiology," &c. Harper & Brothers, 1865.

Another volume from the prolific pen of Prof. Draper, whose works possess some features of novelty and interest certainly, and are sure to command readers, while they are marred, at least the present one, and his "History of the Intellectual Development of Europe," by great defects, foolish assumptions, and radical false reasonings. In our judgment the main principles which underlie both these works—for they are identical—are unsound and vicious. Draper's main theory, if we can apprehend it, is the same as that of Comte, Buckle and Mills—the great masters of positive science. The progress of the race is progress simply of the positive sciences. In the advance of physiology lies the only hope of the world. Looking at the future in the light of morals, theology and metaphysics, all is darkness. He excludes the moral element and providence from history, and makes the physical supreme.

We have not space for a more extended notice of this pretentious book at the present, but we may refer to it at another time. In the meanwhile we refer our readers to the opinions we expressed, after a careful examination, of Dr. Draper's "History of Intellectual Development of Europe" in this REVIEW for the year 1863, p. 517, and again pp. 615-30. Very much there said is equally applicable to the present work.

MISCELLANY.

Harper's Pictorial History of the Great Rebellion, Parts 12, 13, brings down the narrative with abundant illustrations, to the midst of the operations in Kentucky and Tennessee (under Buell) in 1862. The account of the capture of New Orleans and of General Butler's rule there, is one of the best parts of the history.

The Influence of the War on our National Prosperity, is the title of an excellent Lecture, delivered by WILLIAM E. DODGE, Esq., of New York, to the citizens of Baltimore. It handles the theme very effectively.

The Two Pageants, by CHARLES P. KRAUTH, D. D., is an eloquent discourse in commemoration of President Lincoln.

Classical and Scientific Studies, and the Great Schools of England. By W. P. ATKINSON. Cambridge: Sever & Francis, 1865. A very interest-

ing account of the training in the English schools, with pertinent criticisms on its defects and remedies. The statements of the text are abundantly fortified in the Appendix.

Peace under Liberty. An Oration before the city authorities of Boston, July 4th, 1865. By Rev. J. M. MANNING. An eloquent and patriotic discourse, fearless in its tone and just in its spirit.

Orations, Poems, and Speeches at the Second Annual Meeting of the Associated Alumni of the Pacific Coast, at Oakland, California, June 6th, 1865. Few of our Eastern college commencements are carried out with as much spirit, wit and wisdom, as are seen in this full report of the doings of our California brothers.

American Criticism or the North American Review, and Life and Times of John Huss. New York: American News Co. We simply announce this pamphlet. It deserves attention. In the whole history of criticism we know of nothing more unfair, shallow and vindictive than the attack, thrice repeated, on the author of "Life and Times of John Huss" and his noble history, by the *North American Review*. This pamphlet not only vindicates Dr. Gillett from the charges of the critic, but shows, what we had thought hardly possible, "a lower deep" still in the folly, shallowness and malignity of his assailant.

INDEX TO VOL. III. NEW SERIES, 1865.

- Adams, F. A., on Rom. ii. 18, etc., 308-311
 Adams, Wm., Article on Gibbon and Colenso, 77-88
 America, Thoughts on the Civil Policy of, 644
 Angus, J., The Bible Hand, noticed, 640
 Arnold, M., Essays in Criticism, 644
 Atkinson, W. P., Classical and Scientific Studies, 646
 Barnes, Albert, Article on The Relations of Christianity to the World's Progress, etc., 564-601
 Beecher's Autobiography, 316
 Bethune, G. W., Lectures, 313
 Besser's St. Paul, 158
 Bracket, A. G., History of Cavalry noticed, 643
 Boehm, H. Reminiscences of, 644
 Botta, V., on Dante, 645
 Bittinger, J. Q., Article on Miracles, 8-36
 Brainerd's Ministry, Article on, 395-408
 Brainerd, John, the Life of, 643
 Brainerd, Thomas, Life of John Brainerd, 643
 Brandiss's History of Philosophy, 160
 Bushnell's Christ and Salvation, 157
 Camp, G. S., Articles on Government of Primitive Church, 245-261, 408-422
 Carry's Confession, 645
 Cavalry, History of the United States, 643
 Candace, Queen, 261-266
 Christ, the Ministering of, and Christian Ministering, Article on, by R. B. Thurston, 515-538
 Christianity and Civilization, 88-108
 Christianity and Statesmanship, 641
 Christianity, The Relation of, to the Present Stage of the World's Progress in Science, Civilization and the Arts, Article on, by Albert Barnes, 564-601
 Clarke, T. F. The Hour which Cometh, 165
 Colenso and Gibbon, 77-88
 College Record, 176-178
 Covenanters and the Stuarts, 109-123
 Criticism, Essays in, 644
 D'Aubigne's History of the Reformation, 162
 Dante, 645
 Dante Festival, 492
 Delivery in Preaching, 36-56
 Demarest, J. T. Commentary on 2d Peter, 641
 Demoniacal Possessions of the New Testament, Article on, by S. Hopkins, 495-515
 Derby, Earl of, translation of the Iliad, 479
 Diary of Kitty Trevelyman, 169
 Draper, John William, Civil Policy of America, noticed, 644
 Drysdale, W. S., Article on Covenanters and Stuarts, 109-123
 Duns Scotus, by Erdmann, translation, 289-308
 Ecclesiastical Record, 334-6
 Ellicott's Commentaries, noticed, 311, 640
 England, Intelligence, 174; 489-490
 Episcopal Clergy of England, 328
 Erdmann on Duns Scotus, translation, 289-308
 Forayth's Life of Cicero, 474
 Foster on Future Punishment, 61-77
 France, Intelligence, 173; 328; 490
 Fronde's History of England, 474
 Frothingham's Philosophy, 158
 Gasparin, Countess de, Human Sadness, 164
 Geological Argument, Resumé of the, Article on, by Denis Wortman, 613-40
 Germany, Intelligence, 171-3; 325-7; 485-489
 Gibbon and Colenso, 77-88
 Gillett's History of Presb. Church, noticed, 161; Life Lessons, noticed, 165; Article on Augustine's City of God, 435-460
 Godet's Commentary on John, 471

- Government of Primitive Church, Article on, 245-261, 408-422
 Gridley, A. D., on Milton, 360-381
 Grau on Semitic Races, 314
 Greece, Intelligence, 493
 Grout's Zulu Language, 167
 Grout's Zulu-Land, noticed, 642
 Guizot's Meditations, 313
 Hagne, on Christianity and Statesmanship, 641
 Hall's Arctic Researches, 169
 Hatfield, E. F., College Record, 176-178; Ecclesiastical Record, 334-6; Article on Second Advent, 195-227
 Harbaugh, H., Article on Hymns of the Church, 266-283
 Harper's Pictorial History of the Great Rebellion, 646
 Hawaiian Islands, Interference in, 227-245
 Hanna's Forty Days, etc., 164
 History of the U. S. Cavalry, noticed, 643
 Holland and Belgium, Intelligence, 491
 Homer's Purer Religious Ideas, 56-61
 Homiletics, Article on, 384-395
 Hopkins, Samuel, Article on Demoniacal Possessions, 495-515
 How to be Saved, 641
 Hours at Home, 332
 Household Baptism, Article on, 422-435
 Hymns of the Church, 266-283
 Italy, Intelligence, 324-492
 Jacobus on Genesis, 156
 Jones's Know the Truth, 478
 Julius Caesar's History, 473
 Killen, Society in Heaven, 473
 King's Oriental Church, etc., 473
 Knox, C. E., School Instruction, 321
 Köster, F., Article on Homer's Religious Ideas, 56-61
 Lansing's Egypt's Princes, 168
 Lange on Matthew, notice of, 155
 Laurent, T. C., Article on Queen Candace, 261-266
 Lewis, T., State Rights, 170
 Loomis's Astronomy, 478
 McCosh, James, on the Intuitions of the Mind, 642
 Martineau's History of the Peace, 165
 March, F. A. Method of Philological Study, etc., noticed, 319
 Martyr's of Spain, etc., 164
 Merivale's History of Romans, 316; Conversion of Roman Empire, 481
 Messiah's Second Advent, Article on, 195-227
 Mexico and South America, Intelligence, 493
 Mill's Modern Samaritan, 475
 Milman's History of Jews, 315
 Miracles and Physical Science, 8-36
 Milton's Early Life, Article on, 360
 Mowry's Arizona, 169
 Müller, Julius, Analysis and Proof Texts of his Dogmatics, 337-360; 539-64
 Müller, Max, Science of Language, 318
 Natural History, 642
 Napoleon III., on Julius Caesar, 473
 North American Review and its Criticism, 647
 Neander's Ethics, 160; History of the Church, 314
 Newman's Apologia, 162; Tract No. Ninety, 472
 Oil Regions, The, 645
 Peter, Commentary on, 641
 Pietraszewski on the Zend, 317
 Powers, W. R., Article on Household Baptism, 422-435
 Prime, W. C., Edition of O Mother Dear, etc., 320
 Primitive Church Government, Articles on, 245-261, 408-422
 Protestant Periodicals in Germany, 485
 Queens of Song, 168
 Reed's Hand of God, etc., 163; Negro Problem, 167
 Reid, John, Voices of the Soul, etc., 641
 Relations of the College to our New Country, Article on, 460-471
 Roman Catholic Periodicals in Germany, 488
 Robertson, A., Laws of thought, 160
 Robinson's Physical Geography of the Holy Land, 478
 Robinson's Songs for the Sanctuary, 484
 Russia, Intelligence, 493
 Ryle's Hymns of the Church, 483
 Scandinavia, Intelligence, 323-493
 Samaritans, the Modern, 476
 Schaff, Article on Westminster Assembly, 179-195; edition of Lange, noticed, 155
 Schelling on the Churches, transl., 283-9
 Scott, General, Memoirs, 163
 Scriptures, a New Version of, 641
 Shepherd's Days Past, 164
 Slavery and Christianity, Article on, by R. D. Hitchcock, 601-13
 Shedd, W. G. T., Article on Nature of Homiletics, 384-395
 Shimeall's Christ's Second Coming, 480
 Skinner, Thos. H., Article on Delivery in Preaching, 36-56
 Smith, Henry B., translation of Köster, 56-61; Article on Whedon on the Will, 123-155; translation of Art. on Can-

- dace, 261-6; account of Schelling, 283-289; Analysis of Müller's Theology, 337-360; 539-64
- Soul, Voices of the, Answered in God, 641
- Spain and Portugal, Intelligence, 325, 491
- Spencer, Herbert, Essays, 159.
- Switzerland, Intelligence, 324
- Starbuck, C. C. translation of Erdmann, 289-308
- Story, The, of the Great March, 646
- Tenny, S., on Natural History, 642
- Stevens, A., Hist. of Meth. Ep. Church, 314
- Theological and Literary Intelligence, 171-176; 323-33; 485-94
- Thurston, R. B., Article on The Ministering of Christ, and Christian Ministering, 515-538.
- Tract Number Ninety, 472
- Tuttle, J. F., Article on Relations of College to our New Country, 461-471
- Under the Ban, 170
- United States, Intelligence, 175, 332, 494
- Vamberg's Central Africa, 482
- Wayland, F., Article on Brainerd's Ministry, 395-408
- Wayland, F., Article on Foster, 61-77
- War, Influence of, on National Prosperity, 646
- Webster's Dictionary, 165
- Westminster Assembly, Article on, 179-195
- Wet Days at Edgewood, 319
- Whedon on the Will, reviewed, 123-155
- Wilson's Presb. Hist. Almanac, 475
- Wilson's Phrasis, 319
- Winslow, Myron, death noticed, 333
- Wing, C. P., Article on Christianity and Civilization, 88-108
- Wortman, Denis, Article on Geology and Genesis, 613-640.
- Zulu-Land, notice of, 642

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VOLUME I.
No. VI.

{ NEW-YORK,
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The projectors of HOURS AT HOME return their thanks to the press and the public, for the very cordial reception which has been extended to this new Monthly. From private sources, also, the expressions of approval and encouragement have been even more emphatic and unreserved. The circulation which the Magazine has already secured, and its steadily increasing subscription-list, give the best assurance that HOURS AT HOME is destined to fill a place in our current literature that has remained too long vacant; and the Editor and Publishers renew the pledge which they gave in advance, to make this New Monthly in every respect worthy of being the medium of communication between the ablest intellects in the religious world and the reading public.

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INDEX.

EMBELLISHMENTS.

1. ST. ELIZABETH OF HUNGARY.
2. CHRIST BLESSING LITTLE CHILDREN.
3. JOSEPH INTERPRETING PHARAOH'S DREAM.
4. THE CHURCH UNDER GROUND.
5. THE SEA OF GALILEE AND CITY OF TIRERIAS.
6. THE BROKEN WINDOW.
7. OUTLINE TELEGRAPH MAP.

POETRY.

	PAGE
In Quietness and Confidence.....	17
The Chimes.....	20
Legend of the Aspen.....	43
To-day is a King in Disguise.....	46
Ekherielle.....	58
Sonnet.....	62
The Angel's Song.....	82
Mystery.....	96
Rest.....	122
A Folded Leaf.....	123
Hours at Home.....	144
Sonnet.....	162
Spring.....	170
'Tis Hard to Die in Spring-Time.....	194
The Child and the Sunshine.....	196
Parted.....	218
The Romance of the Malhee Scrub.....	214
St. John.....	229
White Blossoms.....	234
Drowned.....	239
Ruins.....	222
Sojourning as at an Inn.....	240
Without and Within.....	245
Old John the Carpenter.....	358
The Grave of the Heart.....	359
The Song of the Freed Woman.....	369
A Mother's Wall.....	383
The Rosebuds and Forget-Me-Not.....	387
The Spirit's Call.....	424
By Summer Woods.....	442
Song of Asbjorn.....	453
Elm-Blossoms.....	468
The Snow-Bird.....	477
Toast to the Bee.....	484
White Lilies.....	494
A Song.....	522
The Chamber in the Heart.....	523
Before the Dawn.....	548
The Prayer of a Busy Man.....	548
Wilt Thou?.....	555
The First Robin Red-Breast.....	573

Abjuration of America.....	244
Adorna, Catharine.....	298
Ames, Fisher.....	315
Anderson, J. A Folded Leaf.....	123
Anderson, Mary E. Honolulu.....	248
Anderson, Rufus. Kamehameha III.....	470
Annie Laurie, The Author of.....	356
A Nation on Its Knees.....	298
A Picture and a Sermon.....	284
Art, The Ministry of.....	388
Bacon, L. W. Admiral Foote.....	68
Bands of Orion, The.....	418
Barefooted Children, The.....	549
Beecher, Miss C. E. Sketch of Mrs. Sigourney.....	559
Beecher, Lyman.....	80
Berkeley, Bishop, in America.....	115
Books, The Outside of.....	331
British Sympathy in our Affliction.....	274
Brockett, L. P. Geo. Dis. in the East.....	418
Brown Studies.....	466
Bushnell, Horace. Abjuration of America.....	244
Canada, A Run through.....	271
Carpenter, F. B. Personal Recollections of Mr. Lincoln.....	128
Clerico, Life of, the Old and the New.....	346
Companions, The Choice of.....	171
Conant, Mrs. H. C., on St. Elizabeth.....	165
Conant, S. S. Glrds Round the Earth.....	361
Cooke, John Esten. Irving at Sunnyside.....	507
Dangers and Demands of the New Era.....	359
Doolittle, Mary A. National Characteristics.....	544
Dorr, Mrs. Julia A. Without and Within.....	345
Eastwood, Frances. St. John, 229; Geoffrey the Lollard, 305, Chaps. 1-4; 390, Chaps. 5-9; 495, Chaps. 10-12.....	484
Toast to the Bee.....	484
Editor. Touched with the Feeling of our Infirmities, 189; The Shadow of a Great Rock.....	574
England and America.....	485
Flowers, The Romance of.....	216
Foote, Admiral. Andrew Hull.....	88
Fred and Maria and Me.....	30, 150
Fry, Elizabeth.....	584
Galilee, The Sea of.....	485
Geoffrey the Lollard.....	305, 396, 495
Geographical Discoveries in the East.....	41
German Painters—Cornelius, 18; Overbeck, 101; The Academy of Dusseldorf, 300; School of Munich.....	517
Gillett, E. H. Wilberforce, 49; Odd Kinds of Ability, 169; A Nation on Its Knees, 298; Fisher Ames.....	315

Index.

Gillman, D. C. Bishop Berkeley in America, . . .	115	Ransom, Brigadier-General, . . .	478
Gleanings from Ocean Life, . . .	550	Randolph, A. D. F. Sojourning as at an Inn, . . .	310
Goethe, A Visit to, in Weimar, . . .	145	Rationalism, The Christ of, . . .	12
Grant, Lieutenant-General, . . .	260	Recollections of Sea-Sights, . . .	174
Guizot's Meditations, . . .	356	Reminiscences of Queen's College, London, . . .	340
Halle and its History, . . .	400	Rivers of the East, The, . . .	58
Harbaugh, Henry. Theology and the Beautiful, . . .	409	Robbins, Mrs. S. S. Lake Geneva, 164; Hero-Worship on Lake Lucerne, . . .	459
Hero-Worship on Lake Lucerne, . . .	459	Robinson's Geography of the Holy Land, . . .	207
Holland, J. G. "Timothy Titcomb," . . .	152	Salt Lake City, A Week In, . . .	68
Holy Spirit, The, In the Family, . . .	92	Schaff, Philip. The Model Man, 44; The American Sabbath, etc., 231; The Patriarch of Monks, . . .	884
Home-Feeling, The, . . .	400	Sheridan, General, . . .	175
Honolulu, . . .	248	Short Sermons for Sunday School Teachers, No. 1, 95; No. 2, 180; No. 3, 384; No. 4, 478; No. 5, 509	509
How to Treat our Wives, . . .	182	Sigourney, Lydia H., Sketch of, . . .	526
How George Neumark Sung his Hymn, . . .	124	Smyth, E. C. Walking, 197; Halle and its History, . . .	490
Howard, Gen. O. O. Sketch of, . . .	565	Smith, Henry B. The Christ of Rationalism, 12; Guizot's Meditations, . . .	356
Huntington, F. D. The Marys, 23; Catharine Adorna, 293; Mrs. Fry, . . .	584	Social Aspects of the Thirty Years' War, . . .	370, 430
Hurlburd, R. T. Walter Scott, etc., . . .	463	Spalding, J. R. Dangers and Demands of the New Era, . . .	859
Imperialism, True and False, . . .	246	Spencer, I. S. Weakness of Infidelity, . . .	78
Infidelity, Weakness of, . . .	78	Sprague, W. B. Why the Sins of Good Men are recorded in the Bible, . . .	223
Irvine at Sunnyside In 1853, . . .	507	St. Anthony of Egypt, . . .	534
Kamehameha III., King of the Sandwich Islands, . . .	70	St. Elizabeth of Hungary, . . .	5, 105
Kendall, Henry. A Week in Salt Lake City, 68; Overland Route to the Pacific Slope, . . .	283	Sunday Thoughts, . . .	194
Lake Geneva and its Associations, . . .	164	The Five Students from Lausanne, . . .	354
Lawrence, E. A. Gleanings from Ocean Life, . . .	550	The Girdle round the Earth, . . .	361
Lincoln, Abraham. Personal Recollections of, . . .	158; Estimate of, 184; Favorite Poem, . . .	The Marys, . . .	28
Luther, Martin, . . .	50	The Model Man, . . .	44
Magdalene, . . .	448	The War of the King of Cloud-Land, . . .	202
Margary, . . .	195	The Total Depravity of Inanimate Things, . . .	219
McLeod, Mrs. G. A. Hours at Home, 144; Margary, . . .	195	Telegraphic Map, . . .	360
Meta Lander. Depravity of Inanimate Things, . . .	219; The Spirit's Call, 424; The Chamber in the Heart, . . .	Theology and the Beautiful, . . .	112
Mineral Region of Lake Superior, . . .	512	Thompson, J. P. Have we Found the Nile, 47; General Grant, 260; Napoleon a Myth, 379; General Ransom, . . .	478
Mumford, Shaw. A Picture and a Sermon, . . .	234	Touched with the Feeling of our Infirmitates, . . .	180
Napoleon a Myth, . . .	379	Trench, Archbishop, on the Thirty Years' War, 379, 469	469
National Characteristics, . . .	544	Turnbull, R. Brown Studies, . . .	376, 328
Nelson, Henry A., . . .	92	Truth, The Romance of, . . .	391
Nile, The, Have we Found It? . . .	47	Upson, A. J. The Outside of Books, . . .	191
Nobody's Heroes, . . .	425, 539	Walking. A Ramble, . . .	465
Odd Kinds of Ability, . . .	163	Wallace, E. L., The Wonders of Photography, . . .	463
Overland Route to the Pacific Slope, The, . . .	283	Walter Scott and his Biographer, . . .	512
Pages for the Young, . . .	90, 195	Welch, R. B. Mineral Regions of Lake Superior, . . .	512
Palmer, Ray. Recollections of Dr. Winslow, . . .	357	White, Richard Grant. The First Robin Red-Breast, . . .	573
Parker, H. W. The Rainbow a Symbol of Christ, . . .	523	Why the Sins of Good Men are recorded in the Bible, . . .	223
Passages from the Life of an Inventor, . . .	448	Wilberforce, . . .	49
Peck, G. B. Old John, the Carpenter, . . .	353	Wilson, Col. J. G. Mr. Lincoln's Favorite Poem and its Author, 445; The Author of Annie Laurie, . . .	556
Phelps, Elizabeth Stuart. Magdalene, . . .	448	Window, The Broken, . . .	570
Photography, The Wonders of, . . .	463	Winslow Hubbard, Recollections of, . . .	397
Pielades, Influences of, . . .	38		
Porter, E. S. True and False Imperialism, . . .	246		
Porter, Noah, Lyman Beecher and Martin Luther, 59; Life of Cicero, . . .	346		
Prime, W. C. The Sea of Galilee, . . .	438		
Pritchard, S. J. Nobody's Heroes, . . .	425, 539		
Rainbow, The, as a Symbol of Christ, . . .	523		

